

A Defence of the
DOCTRIN.
AND
HOLY RITES
OF THE
Roman Catholic Church,
FROM THE
Calumnies, and Cavils
OF
Dr. BURNET'S
Mystery of Iniquity Unveiled.

Wherein is shewed
The Conformity of the present Catholic
Church with that of the purest Times; Pa-
gan Idolatry truly stated; The Imputation
of it clearly confuted; And Reasons are gi-
ven why *Catholics* avoid the *Reformation*.

With a *Postscript* to Dr. R. Cudworth.

By *J. Warner* of the Soc. of Jesus. *John Van B. Ham*

The Second Edition.

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Wanted
a. after

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The Preface.

It is now more than Ten Years since this Book was first published: and altho very few Copies of it could be then conveyed into England, by reason of the trouble, (which gives occasion for this second Edition) yet one came to Dr. Burnet's Hands; who having read it, said, He was resolved to have nothing to do with its Author. These words may proceed as well from a low esteem, as otherwise; so they did not alter my opinion of the Book it-self, which I leave to the Readers Judgment. I called it Anti-Haman, from some resemblance betwixt Haman the Macedonian in an Eastern Court, and Dr. Burnet in this Western; yet I could not foresee, that the Paralel would go so far, as since it has done, even to set G. B. fair for compleating the last Scene of that Factioned Stranger.

I follow in my Answer Dr. B. Step by Step: and to shew that I neither alter his Sense, nor dissemble the Strength of his Reasons, I give them in his own words. I studied to be as short as I could; (yet I hope I say enough to satisfy an indifferent Judgment) only in some few places I have enlarged, the thing there treated being in a new Dress, and requiring it.

*Such is the Accusation of Idolatry, brought in
against*

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against the Catholic Church, by the old and new Iconoclasts, but by Dr. Edw. Stillingfleet so much changed, that it is quite another thing. The first of our late Reformers accused us of using Images, and giving to them a Religious Worship, not unlike that which the Idolaters gave to their Idols: yet they owned this difference, that Images were revered only for Honor due to God, or his Friends, the Saints: whereas the Pagans in them adored Dead Men, or Living Devils, that is, False Gods. (See Calvin, 1. 1. Inst. c. 11. n. 9.) Now Dr. E. S. will have the Pagan Jupiter, to have been the True God, the other Pagan Deities to have been either Names of his Attributes, or Spirits Mediating betwixt the Supreme God, and Men. An Error so new, that I scarce believe any one Christian, or Pagan, before him, ever held it, and therefore it may be called, the Stillingfleetian Error. To confute it, it is enough to read any of those Fathers, who wrote against Pagans, Tertullian, or Justin, Athenagoras, or Minutius, Lactantius, S. Cyprian, Arnobius, or Julius Firmicus: there being not one of all these, but convinces this gross Error. But he little expected to be confuted out of any of these, by any Priest, having assured, that none of us read more, than Bellarmin, and Coccius. Which is not the only rash Assertion found in his Works.

Were this Doctrine true, the whole Debate betwixt the Primitive Christians, and Pagans, were at an end, and the Cause yielded to the later. For the Pagans said Jupiter was the True God: The Christians said he was not the True God, but was a Man,

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a Man, Born, Dead, and Buried, as other Men. What says Dr. E. S. Jupiter was the True God. Here we see, the whole Body of Christians of the four first Ages, all the Martyrs, the Doctors, the Confessors, and so many Apostolical Men condemned, as denying the True God, and that by one, who professes himself a Christian, and a Doctor of Divinity, and Champion of the Reformed Church.

Those Primitive Christians went farther yet, they not only denied him to be God, but accused him of grievous Crimes, of Adultery, of Incest, of Rebellion against his own Father, and of other most unnatural Sins; which are so many horrid Blasphemies, if Jupiter be the True God. And which is yet worse, all those Blessed Martyrs continued to their last Breath in them, and sealed them with their Blood. What will, what can Dr. St. say to this? And what can a Christian Reader judge of him?

*In fine, this bold Assertion of E. S. and some Divines of the new Stamp, is contrary to the Apostles, who Planted Christian Religion opposit to Jupiter, and all Pagan Deities; contrary to the Glorious Martyrs, who watered it with their Blood; contrary to the Holy Fathers, who defended it with their Writings; contrary to the Primitive Church, which professed it amidst the severest Persecutions, and Torments; contrary to God, who confirmed it with Miracles; and contrary to that same very Jupiter himself, who owned himself to be a filthy seducing Devil. What can the Learned World
judge*

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judge of so rash an Assertion? What will he stop at, who, to oppose Popery, will contradict all the first Ages of Christianity, and God himself? What credit can he deserve in obscurer Points of Divinity, who, in so clear a Matter of Fact, dares contradict all Antiquity?

I hope he will open his Eyes, acknowledge his Error, and give Glory to God, by renouncing that Arch-Devil: otherwise it may be written on his Tomb, Here lieth E. S. who owned no other God, but the Pagan Jupiter. This Epitaph will be very Honorable to the Church of England, in which he makes so great a Figure.

There was published lately a Treatise, in which the Idolatry, as found in Scripture, is very Learnedly, and Solidly Explicated. Some fancied a disagreement in our Sentiments, because that Honorable Person says, the Pagan Deities were Stars, and I say, they were Men. Yet in this there is no contradiction at all: for he explicates that Idolatry which is mentioned in Scripture, and reigned in the East: and he adds, that the Greeks, to get the reputation of Antiquity to their Nation, cut off the Heads of those Idols, and set on them others of their Kings; that is, they retained the Gods, but called them by the Names of such as have been famous amongst them either for Regal Power, or for War, or for inventing some useful Arts. And it is known to all the World, that the chiefest Gods of the Romans were taken from the Greeks. Now that I confined myself to the Idolatry of the Greeks, and Romans, is evident: for Chap. 7. Sect. 3. pag. 52. I say,
Our

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Our only Dispute is about the *Greeks*, and *Romans*, whose *Idolatry* was banished the World by *Christian Religion*. *And Sect. 5. pag. 83.* Our Dispute is not of the first Beginners, and Planters of *Idolatry*; but of those who lived at, and since the time of *Christ*, till *Christianity* prevailed. *But in my Revision of D. M. his Second Letter, pag. 122.* I distinguish these two sorts of *Idolatry*, and give the precedency in Time to *Star-Worship*. *Primum omnium Stellas & admirationi fuisse propter pulchritudinem, & venerationi propter utilitatem. Hinc Sap. XIII. primo refertur, & refutatur Astrorum Adoratio; deinde Idolorum.*

Altho' it be hard to foresee when these contentious Disputes will end, (Passion, and Interest fighting against Truth) yet I do not despair; that some alive may be so happy as to see it: For many Objections against us are grounded on Mistakes; others are not against Faith, (which alone we are bound to defend) but Discipline. Such is the Free use of Scripture in the Vulgar Language, prohibited by the Council of Trent, says Dr. E. S. in his Council of Trent Examined, and Disprov'd by Catholic Tradition. And then in a long elaborate Discourse, with many Examples of ancient Translations of the Scripture, he endeavors to prove, there is no Catholic Tradition for that Prohibition. Against whom is this? I acknowledge I am to seek. For, 1. We pretend Catholic Tradition for Points of Faith, not for each Point of Discipline, of which this is one. 2. This Point is not

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universally received in the Church, as may be seen pag. 26. of this Edition. 3. I find no such Prohibition in the Council of Trent. This Council did order, Sess. 18. an Index to be made of Suspected or Pernicious Books, by a Committee of some of the Fathers, who, Sess. 25. reported what Progress was made in it. But the Council left the Consideration of what was by them done, to the Pope, without any other Decree: and immediately determined. Whence I gather, 1. The Scripture in no Vulgar Language was consider'd in that Congregation, or Committee, it never having been looked on either as Pernicious, or Suspected by the Catholic Church, or any General Council. 2. Scripture in a Vulgar Language was not prohibited by the Council, for the Council left all that Matter to the Pope's Determination. 3. The Index finished in Rome, was never proposed to the Council, an end being put to it immediately after that Reference of the Index to the Pope: so the Index is no Act of the Council. By which it appears, that the Learned Doctor in all that Discourse, disputes against no Catholic Doctrine, nor against the Council of Trent. Now this framing Phantoms, and then combating them, may amuse the People for a time; but it will soon be insignificant, and therefore laid aside.

It is time we hearken to Dr. Burnet's Lamentation; which if it be real, it is a work of Charity to comfort him.

C H A P. I.

G. B. *His Design and Disposition, when he writ this Book ; Of the Wickedness of the World.*



R. G. B. Pag. 1. "He that increaseth Knowledge, increaseth Sorrow, is an observation which holdeth true of no part of Knowledge, so much as of the Knowledge of Mankind: it is some relief to him, who knows nothing of foreign Wickedness, to hope there are other Nations wherein Vertue is honored, and Religion is in esteem, which allays his regrets when he sees Vice, and Impiety abound in his Country; but if by travelling or reading, he enlarge his Horizon, and know Mankind better, his regrets will grow, when he finds the whole World lies in Wickedness.

Answer. We need not travel, or read much, to know, that *the whole World lies in Wickedness*: Seeing those are the Words of the beloved Disciple. 1 Jo. 5. 19. This is indeed an occasion of Sorrow. But in the same place the B. Apostle comforts us, by saying,

A

We

We know that we are of God. So that the *World* there, is understood of *Unbelievers*; who are in *Wickedness*, by original and actual Sin, for which they have no lawful, and efficacious Expiation, no Sacrament instituted by Almighty God lawfully administred. But we, who are in the true Church, *are of God*, unto whom we are regenerated by Baptism; and if by humane frailty, we die to God, falling into any grievous Sin, we have the holy Sacrament of Penance to raise us again to the Life of Grace.

Yet it is not the Apostles meaning, that in the true Members of the Catholic Church there is nothing reprehensible; or that in those who are not in it, there is nothing Good. In Heaven there is nothing but Vertue, those Blessed Souls having their will so united to that of God, that they cannot offend him. In Hell there is nothing but Sin; the Wills of those wretched Spirits being so obstinate in the Love of themselves, that they cannot do any thing which should please God. This present Life is a mean betwixt those Extreams; and in it there is a mixture of Perfections and Imperfections, of Vice and Vertue. Those, who are most wicked have something good: and in those, who are most vertuous, there are some remainders of Human Frailty, for their Humiliation which we ought neither to e-

(a) 1 Kings 21.

25.

steem, nor imitate. (a) *There was none like unto Ahab, which did sell himself*

himself to work *Wickedness* in the sight of the Lord. Yet he humbled himself and put on sackcloth, and fasted. S. Paul (a) *The chosen vessel* unto God, to bear his Name

(a) Act. 9. 15.

before the Gentiles, and Kings, and the children of Israel, yet (b) there was given to him a thorn in the flesh, the messenger of Satan to buffet him. And

(b) 2 Cor. 12. 7.

who can without Compassion read his Seventh Chapter to the *Romans*, in which he describes the conflict he felt interiourly, betwixt the Spirit and the Flesh? Which he concludes with these pathetick Words: *O wretched man that I am, who shall deliver me from the body of this death?* Which renew the memory of that torment, to which *Mezentius* the

Tyrant (c) condemn'd his innocent Subjects: And the *He-truscans* (d) exercised upon their Captives; binding living Bodies to rotten putrified Car-

(c) *Virgilius*
Æneid. 8.

(d) *Aug.* l. 4.
contra Jul. c.
ult.

kasses, and leaving them so. But the Apostle, who describes his Pain, relates his Ease, and having explicated his Sickneſs, acquaints us with its Remedy, *The grace of God through Jesus Christ our Lord.* So that if the Combat affrights us, by this Assistance we may be encourag'd and comforted.

Yet tho I grant, that there is occasion enough to lament on what side soever we cast our eyes on Mankind, in this State of corrupt nature, if we consider how little Men use the

means designed for their Improvement in Ver-
tue, and resisting their bad Inclinations. Yet
there is little appearance of Grief in your
Book ; which hath more of a *Satyr* than of a
Lamentation, your Stile being rather biting-
ly invective, than mourningly compassionate :
you discover more of *Diogenes*, or of *Democri-
tus*, than of *Heraclius*.

Were there no Objects of *regret* nearer
home ? Doth your own Church afford you no
occasion to shew your Zeal, in blaming the
Faults of her Children, in order to get them
corrected ? Sure it doth, or the World is very
much misinformed. How comes it then, that
you neglect her Cure, of whom your Cha-
racter obliges you to have a Care, and search
the Sores of the Roman Church, with which
you have nothing to do ? Do you not see that
you give us Reason to say, your Charity is
disorderly, not beginning at
(a) Luke 6. 42: home, and that (a) as the Hypo-
crit, you labor to shew in, or take out of an-
others eye, a mote, while you neglect a beam in
your own ?

G. B. Pag. 1. " It argues a cruel and inhu-
" mane Temper, to delight in beholding Scenes
" of Horror and Misery.

Answer. What temper then doth it argue to
delight in representing them, and that in the most
horrible, tragical, and dismal colours, which
Art and Study can invent ? For what can even
the most inventive Imagination fancy more
dismal,

dismal, that what you write Pag. 2. "Indignities done to God, and his Son Christ: the
 "Enemy of Mankind triumphing over the
 "World with absolute Authority, and enraged
 "Cruelty: Satan having a Seat, where Christs
 "Throne should be: Christendom fallen from
 "its first Love, and the greatest part of it made
 "shipwreck of its Faith: That Church, whose
 "Faith was once spoken of throughout the
 "World, become Mother of the Fornications
 "of the Earth. *In fine*, Falling away, Mystery of Iniquity, Antichrist, Babilonish Rome,
 "Bewitching Sorceries: And what not. Add
 but Obstinacy in these horrid Crimes (which
 is a Circumstance aggravating them, without
 altering their Species) and the Pains due
 to Sin (which are not horrible, if compared
 with Sin) and we here have a Picture of Hell.

Your *temper* is very *merciful* and *humane*,
 which prompts you to make such a Map of
 the far greatest part of Christianity! This
 will appear more clearly, when we come to
 consider your Charge in retail, and examin your
 Proofs, when we see you are forced to seek
 them in the obscure withdrawing-roomes of
 Mans heart, which are inaccessible to all, but
 God; of which nevertheless you speak as confidently,
 as if God had led you by the Hand into them,
 and made you Partaker of his Knowledge. "Purgatory
 was invented on design to
 "enrich the Clergy: Transubstantiation on
 "design to make it more esteemed: The Pri-

“macy of the Pope on design of Grandeur, &c. And altho we vouch Scripture for all these Points, yet you are pleased to say, we do not ground them on Scripture, but on Ambition and Avarice. Nay you not only fain Proofs for our Doctrins, but fix on us Doctrins themselves, which we disown, as that we teach to break the Commandments. So that we may profess, that all that is ugly and dismal, in the *Scene of Horror, and Misery*, which you represent, comes from your own Pencil, and is an effect of your own Brain. See what is your *Temper*, and how much your Reader is obliged to you.

CHAP. II.

Of Antichrist.

G. B. “**B**Eing warned of so much danger to the Christian Religion, it is a necessary Enquiry to see if this Antichrist be yet come, or if we must look for another.

Answer. Do you then think it as necessary to know *Antichrist*, as to know *Christ*, That you express your earnestness in enquiring after Antichrist in those Words (a) of (a) Luke 7. 19. S. *John the Baptist's* Inquest after the *Messias*? Nay yours are more pressing and urgent, than those of that great Saint:

For

For he said only, *Art thou he that should come, or, look we for another?* But you say, or *must we look for another?* As if it were a more pressing Duty to enquire after the *Antichrist*, than the *Messias*.

We are warn'd indeed of Antichrist, and we are also warn'd of the Danger hanging over the Church, from (a) *false Prophets, and false Christs*. Who (a) Mar. 13.21.
22.
should say, *Lo here is Christ, Lo he is there*. All Sectaries pretend to him, You will doubtless say, he is in your Prelatical Church: The Presbyterian says, he is in his Assemblies: The Independent is for his Conventicles: The Quaker claims him also. What shall a Roman Catholic do? what choice shall he make? Our blessed Savior having forewarned us of the Danger, arms us against it: *Ne credideritis, Believe none of them*; but stick to the old Doctrin, and the Catholic Church. Which I cite, as more against you, than any thing, you can bring against us, out of your Contemplations on *Antichrist*, or the *Apocalypse*: to which you would never recur, had you any clear grounds against us in Scripture. I suspect the cause of any man, which to decide a Suit in Law, produces obscure, dubious, and (for that reason) insignificant deeds. I should on that score, had others been wanting, suspect the Cause of the Sectaries, Millenaries, Fifth-monarchy-men, and the like. And that reason is sufficient to make me suspect

you, who recur to those obscure Prophecies of the Antichrist : which at best are extremely obscure : as appears by the Errors grounded on it, as you acknowledg : For you say,

G. B. Pag. 3. " Some have stretched the
" Notion of Antichristianism so far, that things
" harmless and innocent, come within its com-
" pass : and others have too much contracted
" it, that they might scape free.

Answer. It seems the limits of the *notion* of *Antichristianism* are very arbitrary, seeing they are extended, or contracted according (not to Scripture, or Tradition, but) to the Fancy and Caprichio of every pragmatistical Head. When you consider more impartially the *things harmless and innocent*, which you blame in us as Antichristian, very probably, you will find your self to be of the number of those, who stretch its Notion beyond its nature, and those limits, which God hath designed for it.

G. B. Pag. 3. " Antichristianism is not on-
" ly a bare Contradiction to some branches, or
" parts of the Gospel ; but a design and en-
" tire complex, of such Opinions and Practi-
" ces, as are contradictory to, and subversive of,
" the Power and Life of Christianity.

Answer. Never did *Junior Sophister* amongst illiterate Peasants, deliver his Sentiments, or *Apollo* amongst his deluded Adorers, speak his Oracles, more magisterially, than you deliver your Opinions in controverted Matters of Faith:

Faith : For such is this Point, seeing it is deliver'd in Scripture. and there are such variety of Perswasions concerning its true meaning, as you your self said even now. You give us a new Notion of it, and what Scripture, what Tradition, what Decree of a Council, what Father, do you allege for it ? None, not so much as any reason offer'd. Is not this to Lord it over the Faith of your Reader ? To beg the thing in Question, and to expect the World should be so stupid, as to be taken with such a Slight, that you should meet with Belief, because you boldly assert ?

To your bare Assertion, I will oppose my Negation : and why should not my Negation be of as much weight, as your Affirmation ? Especially seing I speak with all those, whom you blame for enlarging, or contracting too much the Notion of Antichristianism, and you stand alone. I confirm my Negation with Scripture 1 Jo. 4. 3. where those are said to be Antichrists who *denie Christs coming in the flesh*. Which is only one article of Christianity, howsoever it be of the most fundamental.

Yet let us grant, what you so confidently beg, that Antichristianism is a complex of Opinions opposite to the Power and Life of Christianity. I know none, who hath a better Title to it, than your Reformation : For the Life of Christianity, is *Faith and Charity*, and you have destroy'd the first by *Heretic*, and the

the second by *Schism*, as shall be proved hereafter.

Children delight in edged Tools, which serve only to cut their fingers; and you, and your Brethren, use weapons against us, which wound your selves. Fatal Experience might have taught you more Discretion, than to be still moving that stone, which hath once crush'd both your Church and State to pieces.

And truly the Reproach of Antichristian will fall on your Church, if prov'd against ours. For say what you please of the ancient *Britans*, the first Apostles of the *English*, who brought us the light of Faith, and planted the Gospel amongst us, came from *Rome*. The Hierarchy you pretend to, came from thence: By Authority from the Pope, my Lord of *Canterbury* is Primate, and my Lord of *London* is his Suffragan. By the same Authority the Country is divided into Dioceses, your Deans and Chapters setl'd, your Universities founded, and several Degrees instituted in them. If the Pope be the *Antichrist*, both Universities, and Hierarchy amongst you is Antichristian.

Moreover the Livings you enjoy, were for the most part, if not altogether, given by the pious Liberality of Persons, who profess that Faith we profess, and lived and died in the Communion of our Church. Gratitude to such Benefactors may teach you to judge less severely, to suspend your Judgment, till you have

have more convincing Arguments to ground it on, than your own *bare and bold Assertion.*

C H A P. III.

The true Designs of Christian Religion.

THE Design of God in establishing Religion, was that Men should serve him in this World, and enjoy him in the next: that they (a) *here sow, with tears; there reap with joy: now run (b) their race, and fight their battle, then receive their crown.* Rivers (c) receive their waters from the Sea, and return to it again: And Religion receives its beginning from God, runs through all Ages, to return to God again. Each Man before his Creation, is *Creatrix essentia*, says S. *Anselm*: From which by Creation he is separated; and by Regeneration, and the good Works which follow it, he returns to him again, never more to be separated from him. The first Action is of God alone, the rest are of God and Man: For God (d) will not compleat the Work of our Salvation without the Cooperation of Man. God (e) can do all without Man, but will not: Man (f) can do nothing without God, from whom

(a) Psal. 126. 5.

(b) 2 Tim. 4. 7.

8.

(c) Eccles. 1. 7.

(d) Aug. *Qui te creavit sine te, non te salvabit sine te.*

(e) *Subest tibi, cum volueris, posse.*

(f) *Sine me nihil potestis facere.* Jo. 15. 5.

he

he must expect prevenient, concomitant, and subsequent Graces; for all and every meritorious Action.

That Bliss, which God prepares for us in the next Life, contains God himself, and when enjoy'd, renders the thrice happy Soul like

(a) unto God, and we must attain to it by means proportionable, which partake of the resemblance. Wherefore our Understanding must be like that of God, believing him, and our Will loving him; The first is *Faith*, the second *Charity*; to which add *Hope*, to keep our Soul steady amidst the Difficulties of this Life, as an Anchor

(a) *Similes ei erimus.* 1 Jo. 3. 2.

(b) Heb. 6. 19. (b) fixes a Ship: And you have the three Vertues, call'd Theological; because they rely immediately on Almighty God: *Faith* on his Veracity, or Truth in affirming: *Hope* on his Fidelity, in promising, and Goodness as he is our *Chief Good*: And *Charity* on his Goodness in its self. Which Three Vertues contain what is required of us in this Life. Whatsoever is required to a good life, is known,

(c) Aug. Ench. c. 4. *Omnia qua requiris, proculdubio scies, diligenter sciendo, quid credi, quid sperari debeat, quid amari. Hac enim maxime, imò verò sola in Religione sequenda sunt.*

as, we know what to believe, to hope, and to love, Says (c) S. Austin. Which are the only things, Religion regards, as being design-

ed only for these three Vertues.

But

But are we not oblig'd to keep the Commandments ? Or do not they advance towards Heaven, who *run (a) in the paths*, which God hath traced out ? And how come these to be omitted ?

(a) Psal. 119.
32.

Answer. They are not omitted ; but are contained in Charity. (b) *He that loveth another, hath fulfilled the Law : our whole Duty to our Neighbour, and the Commandments relating to him, being briefly comprehended in this Saying, Love thy Neighbor as thy self.* As our whole Duty to God, is contained in that other Saying, *Love God above all things.*

(b) Rom. 13:
8, 9.

(c) *On these two Commandments hang all the Law and the Prophets. These are the two Rootes (d) of the good tree, which brings forth good fruit.*

(c) Matt. 22. 40.

(d) Matt. 7. 17.

As love of our selves is the root of the bad tree, which brings forth bad fruit. The (e) root of all good is Charity, as the root of all evil is Concupiscence. A-

(e) Aug. Serm. 44. de Temp.
Radix omnium bonorum est Charitas, sicut radix omnium malorum est Cupiditas.

gain : (f) *To live well is to love God with all our Heart, with all our Soul, with all our Mind.*

(f) Aug. 1. de moribus Eccl.
c. 25. *Nihil aliud est bene vivere, quam toto corde, tota anima, tota mente, Deum diligere.*

I should as easily write out the whole new Testament, as endeavour to cite all the passages which directly, or indirectly commend Charity : Seeing all tend to extinguish in us
self

self-Love, and to kindle Divine Love. In it Di-

(a) 1 Cor. 13. vine Love sometimes is preferr'd before (a) the Tongues of Men and Angels, before Faith working Miracles, before knowledge of the greatest Mysteries, Almfgiving, &c. It is call'd

(b) Col. 3. 14. (b) *The bond of perfection, the end*

(c) 1 Tim. 5. (c) (or intent) of the Commandments, &c. I end with the Words of the beloved and loving Disciple :

(d) Jo. 4. 16. (d) *God is love, and he that dwelleth in love, dwelleth in God, and God in him.* Wherefore with Reason S. Austin

(e) said, *Ille tenet quicquid latet, & quicquid patet in divinis sermonibus, qui servat Charitatem in moribus.*

I should not have been so long upon a Point of which I thought none could be ignorant, who reads the Scriptures, or knows the Rudiments of Christianity, did not I perceive, that you either never knew it, or have forgotten it. And, When (f) for

(f) Heb. 5. 12. *the time, and your Vocation, you should be a teacher, you have need that one should teach you, which be the first Principles of the Oracles of God.* For how happens it, that in relating the Designs of Christian Religion, there is not one clear word of the love of God, which is the main design of it? you speak of Purity, Ingenuity, Patience, Generosity, and something of the love of our Neighbour, but why are you

you silent of the Love of God which gives Ver-
 tue to all the rest, which without it *avail us*
nothing, (a) how perfect soever (a) 1 Cor. 13.
 they be in their kind? Do you
 intend to make that fall under the Notion of
Amichristianism, as being with you no part
 of the Designs of Christianity? I shall ex-
 pect a satisfactory Answer to these Doubts,
 and proceed to

C H A P. IV.

G. B. *His Explication of the Designs of Christianity.*

G. B. "THE first Design of Christian Re-
Pag. 4. "ligion, is to give us right ap-
 "prehensions of the Nature and Attributes
 "of God.

Pag. "The second branch is to hold forth
 "the method of Mans Reconciliation with his
 "Maker. You mean, that the intent of Chri-
 "stian Religion is to teach us, that there is *One*
God, and *One Mediator*, which are Objects of
 our Faith.

Pag. 7. "The third is to teach the perfect-
 "est, clearest and most Divine Rules, for ad-
 "vancing of the Souls of Men to the highest
 "perfections of their Natures, it giving clear-
 "er Rules, and fuller Directions, than either
 "moral Philosophers, or the Old Testament.

"The

“ The Lessons of Purity, Chastity, Ingenui-
 “ ty, Humility, Meekness, Patience, and Ge-
 nerosity. Not one word of *Charity* : but *Ge-
 nerosity*, I know not whence, comes in to take
 its place.

Pag. 8. “ The fourth to unite Mankind in
 “ the closest Bonds of Peace , Friendship and
 “ Charity, which it doth tempering our Pas-
 “ sions, forgiving Injuries, loving our Ene-
 “ mies, teaching Obedience to those in Autho-
 “ rity over us, and by associating us into one
 “ Body, call'd the Church.

Answer. This is indeed a *Design* worthy
 of *Christian Religion* ; but imperfectly explicated
 by you, seeing you omit the *Love of God*, the
 (a) 2 Cor. 1. God (a) of *Peace*, who alone can
 24. give us perfect *Peace*. Humane

Wills are naturally opposite to
 one another, they cannot meet but in their natu-
 ral center, God. And the Love of our Neighbor
 is never sincere and lasting, but when it is
 grounded on the Love of God. The first ef-
 fect of Self-love, is to separate us from God.
 The second, to divide us among our selves.
 Both are the effects of Sin ; and nothing can
 prevent them, and link us together in the Bonds
 of Charity but he who can remit Sins.

That *Peace* then, which Christian Religion
 teaches, which the Church recommends to her
 Children, which in her Prayers she demands of
 God, is not an effect of humane industry ; but
 of Grace. It proceeds from the Mercy of God,
 it

it is a sequel of Purity of Conscience, and the Crown of real, and true Justice. In fine it is the work of the *unspotted Lamb*,

(a) at whose Birth (b) Peace was announced in his Name to the

(a) 1 Pet. 1. 19.

(b) Luk. 2. 14.

World by the Angels : who left Peace (c) as a Legacy to his Di-

(c) Jo. 14. 27.

sciples before his Death, and who was sacrificed on the Altar of the Cross to reconcile us to his Heavenly Father, and restore Peace betwixt Heaven and Earth, which the Sin and Rebellion of Men, had banisht.

You see, Sir, how insufficient your Explication of Peace is for the end you propose. You leave out the chief and most necessary Ingredient, for purging our Dissentions, and to use a Prophets Comparison, (d) you

(d) Ezech. c. 13.

build with untempered Mortar. You

10.

(e) *heal the hurt of the people slight-*

(e) Jerem. 6. 14

ly, saying, *Peace, Peace, when there is no Peace.*

You hint indeed at a good humane means to Peace ; *Obedience to those in Authority.* It

was to prevent Schism,

(f) that God establish'd one Apostle over the rest.

(f) *Inter Apostolos unus eligitur, ut capite constituto schismatis tolleretur occasio.* Hieron. l. 1. adversus Vigilantium. c. 14.

But your endless Divisions, and Subdivisions a-

mongst your selves, shew how inefficacious this means is in your Reformation. And how can it be otherwise, when all your People have before their Eyes the Example of your first Patriarkes, who began your Reformation, by re-

B

jecting

jecting all Authority over them, and breaking the Rules of Divine Worship settled all over the World, and till that time acknowledged by themselves? *Cur non licebit Valentiniano, quod licuit Valentino, de arbitrio suo fidem innovare?* Tert. l. de præscript. c. 40. p. 338. Why may not not a *Lutheran* do, what was lawful to *Luther*? Your first Reformers rejected some Articles of Faith, then universally believed, because they seemed not to be contain'd in Scripture, why may not the same motive authorise their Followers, to reject some others which you would retain, altho they are as little to be found in Scriptures? Why may not a modern Protestant retrench some unnecessary Ceremony used by you at present, seeing you have cut off so many others? Let others live by that law which you publish; think not so highly of your own Authority, as to make your Dictamens not only the Rule of Actions, but of the Laws themselves. *It shall be lawful to dissent from this Article of Faith, but not from that other, to quit this Ceremony and not that,* when the same rule is applicable to both. Is not this properly: (a) *To lord it over the Faith of the People?* What wonder you find your Laity refractory to your Ordinances? They are in this directed by your Rule, and encouraged by your Example.

Wherefore look no where abroad for the root of these tares: Your Reformers planted them; they laid the Egg out of which this Cockatrice

Cockatrice is hatched. They eat the fower Grapes, which set all your Teeth an Edge. Neither appears there any possibility of a Remedy, while your Reformation subsists : this Principle of Discord and Schism being laid in its very Foundation ; and consequently it cannot be removed, without the ruine of the whole Structure, nor retained without perpetual Danger of renting it in pieces.

I wish these troublesome Schisms, and endless Discords amongst your selves, may make you seek a proper Remedy, by a Reunion to the Center of Union, God, and his Church.

C H A P. V.

Of the Characters of Christian Doctrin.

G. B. "I Shall add to this the main distinction. P. 8. "guishing Characters of our Religion, which are Four. *Pag. 8.* First its *Verity. Pag. 10.* The Second its genuine Simplicity, and Perspicuity. The Third, its Reasonableness, and the Fourth, its easiness. Thus you.

Answer. Are these the only, or even the chief *Characters* of Divine Truths, whether you take them, as they are delivered in *holy Writ*, or as taught in the Church ? Can you find no other quality peculiar to them, not common to others ? Then human Learning may equal, if not surpass Divine. Take for Example,

ample some Principles naturally known, as *Two and two make four* : or, *The whole Body is greater than any part of it*. These are *true*, it is impossible they should be false : they are *perspicuous* and *easie*, no Man can doubt of them, who understands the terms. They are *reasonable* : For what more reasonable than to assent to evident Truth? Nay if we compare them with supernatural Truths, as to their *Perspicuity* and *Verity*, in order to us, the Advantage seems greater on the side of *natural Truths*. 1. For no Man ever doubted of the Truth of these, having once understood their terms ; and many have and do doubt of Faith, altho sufficiently propos'd. And 2ly no Man ever dissented from those Principles, when he had once admitted them, and many have Apostatized from their Faith.

So that all the Praises you give to Faith, belong more to natural Sciences, then to it ; such a stranger are you to its true Prerogatives.

The reason of this stupendious Blindness in searching the Scriptures, is that you read them as a Master, not as a Disciple ; you intend not to learn from them what to believe, but to shape them to what you think : you have the Word, but reject the Sence ; which is to the Word, what the Soul is to the Body, it gives

it Life and Motion. *The (a) natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* You see, Sir, that some may read
or

or have the Word of God, and yet not comprehend its meaning, nay that it may seem folly unto them. The words may be words of (a) life everlasting, and yet they cry, *Durus est hic sermo : this word is hard, and who can hear him.* (a) John 6. 61.

The Divine Scriptures are high and majestic in the Sense ; simple and without Affectation in Word : they are plain, yet in them are high Hills, which no natural Wit can surmount. They are *perspicuous*, yet full of mysterious clouds, which baffle the most piercing eye. They are all true : Yet St. *Augustin* (b) takes notice of some seeming contradictions, which cannot be reconciled without recourse to God the Author of Scriptures. Less is learnt by Study, than by Prayer, if Prayer be accompanied with Humility. The (c) testimony of God is faithful giving wisdom to little ones, or making wise the simple, as the English hath it. And the Author of our Faith glorifies his Father, (d) for concealing his mysteries from the learned and wise, and revealing them to little ones. St. Gregory furnishes us with a fit comparison, (e) of a shallow and deep river, in which a Lamb may wade, and an Elephant

(b) l. 2. cont. Faust. c. 2. *Piè cogitantes tantæ auctoritatis eminentiam, latere ibi aliquid crediderunt, quod petentibus daretur, oblatrantibus negaretur.*

(c) Psal. 18.
(or 19.) 7.

(d) Matt. 11. 25.

(e) Greg. ep. ad Leandrum c. 4. *Inftar fluminis alti, & plani in quo Agnus ambulet, & Elephas natet.*

swim. That is, in it the simple, and humble find ground to stand upon; which the Proud loose, and by it are lost. The words are plain and easie; but the sense sublime and hard, not to be reach'd by humane Industry; but by Divine Inspiration, which is denied to those, who rely on their own abilities, and given to such as recur to God.

No Books of the *Sybill*s, nor Oracles of the Devils, or other humane Writing can equal Divine Scripture in this point.

Another Character of Divine Scriptures is, the force which accompanies them, and works upon the heart of those who are well disposed, which insinuates it self into the Will, and enflames it with the Love of God, breaking in pieces the stony heart of Sinners.

(a) Jerem. 23.
29.

*Are (a) not my words like fire,
and like a hammer that breaks a rock,*

No Precepts of Pagan Philosophers had this Energy. I will not assure, you ever perceiv'd either of these two qualities in reading of Scripture, in your Works there appears little signs of either, or of the Disposition which they suppose.

C H A P. VI.

Scriptures Suppress.

G. B. "S C Riptures being the Revelation of
P. 13. "the whole Councel of God, and
"written

“written by plain and simple men, and as first
 “directed to the use of the rude illiterate Vul-
 “gar, for teaching them the Mystery of God-
 “liness, and the Path of Life ; It is a shrewd
 “Indication, that if any study to hide this light
 “under a candlestick and to keep it in an un-
 “known Tongue, or forbid the Body of Chri-
 “stians the use of it, that those must be con-
 “scious to themselves of great deformity to
 “that Rule.

Answer. Here you begin your Charge of *Antichristianism* against your Mother-Church, and as the Charge is false, so in your managing it, you mingle many Errors, with some few Truths. A bad Cause is not capable of a better Defence. I will take notice of some of your most considerable slips, and leave the Reader to judg of the rest.

That the Scriptures were written by plain and simple men, is not true ; was *Moses* such, who was learned in all the Learning of the *Egyptians* ? Was *David* the sweet singer of *Israel*, a plain and simple man ? What shall we say of *Solomon*, to whose wonderful knowledge the Scripture it self bears witness ? *Amos*, it is true was ; but *Esaïas* was not, nor *Daniel*, nor *Samuel*. And whoever was Author of the Book of *Job*, he was certainly far from being plain and simple : For in him are found in perfection, Philosophy, Astrology, and Divinity as a Queen governing them ; and if *Cassinus* the Jesuit may be believ'd, as compleat Rhetorick, as in any
 B 4 whosoe-

whosoever. And as to the Authors of the new Testament, as long as St. *Paul*, St. *Luke* and St. *John* are amongst them, you will never persuade the learned part of the World, that your Speech is not rash and inconsiderate.

But suppose it true, that they were all *plain and simple men*, what then? Doth it follow that what they writ, is easie to the meanest capacity? (for that you intend, if you intend any thing.) Do you not know, that these Men were only the Scribes of the Holy Ghost? and that in a Scribe, Capacity of Understanding is not necessary, but only Fidelity in writing. No great Science is necessary in a Printer who only Prints what is given him by an Author: the same of a Scribe, who writes what is dictated unto him. Now all Authors of Canonical books are the Scribes of the Holy Ghost, Θεῶν διδάκται, so their Doctrin is to be calculated according to the meridian of that Divine Spirit; not of their Qualities: Take the most

(a) Amos. I. I. *plain and simple* of them all, (a) the *herdman* of Thecue, read him over, and if you say you understand him quite through, I will say, you have confidence to say any thing.

G. B. Pag. 14. "The hardest parts of Scripture, are the Writings of the Old Testament, and yet those were communicated to all.

Answer. Some parts of the New are as hard, as any of the Old, viz. The *Apocalypse*, and some

some parts of St. Pauls Epistles, (a) 2 Pet. 3. 16.
are hard to be understood. (a)

Likewise is it not true, that all the Writings
 of the Old Testament were made common to
 all the Israelites. *The King (b)* (b) Deut. 17. 18.
was indeed commanded to write to

*himself a copy of the Law out of that which was
 before the Priests the Levites.* By which it ap-
 pears that even Copies of the Law were not
 so ordinary. Which may be gathered also
 out of 4 Kings c. 22. there was such Astonish-
 ment at the finding, and reading of the Book
 of the Law newly found in the Temple. The
 Ten Commandments were common, the Pha-
 risees *Phylacteries* prove it. As for the rest. it
 was divided into *Parashots*, Sections, and read
 unto the People, when they met on the Sab-
 bath, as you may see, *Acts* 15. 21. And in
 the Second of *Esdras* cap. 8. And the same Cu-
 stome is still in the Catholic Church, which in
 her Service doth dayly read some of the New
 and Old Testament.

G. B. Pag. 14. "What pains are taken by
 "Papists to detract from the Authority of Scri-
 "ptures; how they quarrel, its Darknes, its
 "Ambiguoufness, the Genuineness of its Ori-
 "ginals?"

Answer. This is a Calumny. We all una-
 nimously own Scripture to be the Word of God:
 that no Untruth can be found in it. Out of its
Darkness and Ambiguity we shew the necessity
 of receiving its Sense from Tradition; and not
 sticking

sticking to the bare Letter of the Scripture without the Sense ; which is to the Letter, what a Soul is to the Body.

G. B. Pag. 15. " We complain of Scripture being too much perused.

Answer. Another Calumny : In all our Universities we have *Masters of Scriptures*, who in those, I know, take place of those even of Divinity. Which shews the esteem we make of that study.

G. B. Pag. 15. " Let as little of it be in " Vulgar Tongues, as can be.

Answer. A Third Calumny. It is all in English, translated by the *Rhemish* and *Doway* Colleges ; and in French, by the Doctors of *Lo-vain*. And as for the New Testament, it is publish'd in French by *Rene Benoit*, *Brulot*, *Ville-loin*, and *Amelot*. Besides other Editions less noted. And if there hath been no new Translation in English, it is not for any Decrees forbidding it, but because that first Translation is liked in gross, and if any thing be defective (as is unavoidable in all Works of Men) it is not considerable, and the like, or worse may be fear'd in another.

G. B. Pag. 19. " We read it publickly in " an unknown Tongue, in *Latin*.

Answer. If this proves our Dislike of the Scriptures, it will likewise prove our Dislike of Councils and Popes Bulls, (which you say we prefer before Scriptures) seeing these were never extant in any Vulgar Language. *Latin*
cannot

cannot truly absolutely be call'd *An unknown Tongue*, in the *Latin Church*, seeing it is the Language of her Schools, of her Public Service, of her Laws, of her Tribunals, of her Councils, and in many places (as in *Polony*, and higher and lower *Germany*) of almost every particular person, where very ordinarily even Carriers and Watermen speak it. And as for *Spaniards* and *Italians* with little application, they understand it, by reason of the Affinity betwixt their own, and the *Latin Tongue*. So *English* cannot absolutely be said to be an unknown Tongue, in *Wales*, and *Ireland*, tho' in both there are several who understand it not.

If this be not a sufficient Vindication of our Church, how will you excuse your own from the same Fault, which never translated the Scripture into *Irish*, but uses *English* in *Ireland*, even where there are many thousands who understand it as little, as *Latin* is understood by any Catholic.

G. B. Pag. 15. "We permit no private person the use of it, without Allowance from his Confessor.

Answer. A Fourth Calumny. In *Latin*, *Greek*, or *Hebrew*, it is universally permitted to all. In *France* no Body scruples at the reading of it in *French*, provided the Editions be approved. Your Brethren there could have informed you better : seeing they have had the Confusion to see their Ministers mouths stop'd, by Cutlers and Shoemakers out of their own Bible,

Bible : which could not be, had they not read it.

If the Opinion of a *Confessor* be demanded, it is to know the Disposition of the person who desires it, whether it be such as good may be hoped from that reading. All Food is designed by Almighty God for the use of Man ; yet without any Injury to the Patient, a Physitian may forbid him the use of some, which would nourish peccant Humors. So Scriptures are designed for our Instruction unto Piety to God, and Peace to our Neighbors : If any mans mind be posselt with Opinions contrary to both, and these Opinions controul all Instruction given him, so as all serve only to confirm him in his impiety, and turbulent Humor, would you not advise him a Diet, from such strong Food, as Scriprure ? For Example, lately a great part of the Commonalty of our Nation was so posselt with a Spirit of Rebellion against Ecclesiastical and Civil Government, that altho there be scarce any thing more recommended in holy Writ, than Obedience to Prelate, and Prince, yet they thought the whole Drift of Scripture abetted their Treason : not that any such thing was to be found in Scripture ; but that they fancied it there, as Men fancy, that the Bells speak articulate Words. In that conjuncture what Advice would you give to an Ignorant Man ? to be satisfied with Books of Devotion, and Instructions drawn from Scripture which might keep him humble and peaceable : or to continue

nue reading the Scriptures which he thought preached Sedition, and from which (through his bad Disposition) he was confirmed in his Rebellions, and Antichristan Courses ?

Another motive, why the Confessors Advice is demanded, is that he might instruct Men how to Read, and reap Benefit from the Reading. To Read with the Humility of a Scholer, not the Presumption of a Master ; to make rather a Prayer, than a Study of it : To resolve to practise what they understand, and adore God for what they understand not. So that whether they do, or do not, comprehend what they read, they glorifie God in all, and grow in Vertue. After such Instructions, apply'd to the Condition of every one, the Benefit will be much greater, and the danger of ill using it much diminished.

C H A P. VII.

A Digression touching the Idolatry of the Pagans, ill represented by E. S. D. D.

THIS matter is as clear in it self, as any antiquated Rights can be : all Men are possest with an Opinion, that (as the word imports) the deluded Nations did Adore Idols, as their Gods. S. *Austin* l. 20. *contra Faust.* c. 20. having said, that *Latria* was the Worship given to God alone as he is distinguished from

from all his Creatures, how holy soever, he says, *Ad hunc cultum pertinet oblatio Sacrificii, unde Idololatria dicitur eorum, qui hoc (Sacrificium) etiam Idolis offerunt.* That to offer Sacrifice is an Act of Latria; whence those are called Idolaters, who offer it to Idols. This seems clear; yet our modern Protestants to make good the Charge of Idolatry against the present Cath. Church, raise a great Mist before their Readers Eyes, and misrepresent Idolatry in such colours, as may afterwards be apply'd to make good their Charge against it. I will endeavour to clear the Mist, and represent things in their own shape, to the end, the difference betwixt Catholics and Idolaters may the better appear. Something hath been already said to the same intent, in the Preface, which I desire may be here remembred.

SECTION I.

That Pagans thought their Idols to be Gods.

MY first Reason is taken from several places of Scripture, Fathers and Pagans, where they are expressly called Gods. *Exod. 32. 4. These are thy Gods, O Israel.* Speaking of the Calf. And *Micah* having newly made an Idol, prepared a place to put it in, (a) *Judg. 17. 5.* (a) *He set apart a little house to the God.* Or as the English Translation hath it, *Micah had a house of Gods.* And the Danites having

having robbed him of his Idol, he bemoans his loss with these Words, (a) *My Gods, which I made me, you have taken away.* (a) Judg. 18. 24. Dan. 14. 15. *Doth not Bell seem to thee a living God?* And the Psalmist, (b) *All the gods of the Nations are Idols,* the Latin hath (b) Psal. 96. (95.) 5. it otherwise, *Omnes dii Gentium demonia:* but the English Protestants cannot except against their own Edition. Lastly, the same is expressly, tho' more obscurely, delivered in the Book of *Wisdom*, (c) Where he says, (c) Sap. 14. 21. The Pagans had given the *Incommunicable name* to *Stocks and Stones*. And what was that *Incommunicable name*, but that of the True God? All other Names are communicable, as signifying things common to many: even that of *Gods by Participation, Gods by resemblance.* (d) *I have said you are Gods, and children of the most high.* (d) Psal. 81. (82.) 6. And, (e) *There are many Gods and many Lords.* (e) 1 Car. 8. 5. Wherefore the true meaning of that place is that the Pagans affixt the Proper Name of God, to their Idols.

This may be gather'd from the Profession of Pagans themselves. (f) *Lucian* relating an Assembly of their Gods, called by the great *Jupiter*, (f) *Jupiter Tragedus.* (on occasion of Atheism, which then bare faced walked amongst the Philosophers) to deliberate how to oppose it; he makes *Jupiter* give a Commission to *Mercury* to entertain them, and

and place them orderly according to their several Dignities by reason of their Matter or Art. On the first Rank he should place those of Gold; on the second those of Silver; on the third those of Ivory; on the fourth those of Brass, or Stone. And amongst these he should give the Precedency to those which were the Master-pieces of famous Workmen, such as *Phidias*, *Alcumenes*, *Myron*, *Euphranor*, &c. There *Neptune* sees with disdain and Indignation, *Anubis* with his dogs face take place of him, because he was compos'd of more rich matter. Then there is a Dispute, what place to assign to the *Colossus* of *Rhodes*; which although it was only of Brass, yet for the bulk of it, surpass the price of most of the golden Gods. In fine, the whole Discourse evidently demonstrates, that the material Statues or Idols were believed to be Gods, by the Pagans, whom *Lucian* there derides.

As for Fathers, and Primitive Christians, out of their Works whole Volumes might be composed in Confirmation of this Truth. See *Iustinus M. Epist. ad Diognetum. pag. 492.* Consider the matter and form of those things, which you call Gods, and judge them to be such. Are not some of them Stones, like to those we tread on? Are not others of Brass, like to that which is apply'd to ordinary uses? Others of Wood, and that worm eaten? Others of Silver, which must be watched, least they be stolen? Other of Clay? ταῦτα θεοὺς καλεῖτε, πύτοις δαλέετε, ταύτοις προσκυνεῖτε, these you call Gods, you serve, you adore these, and at last become entirely like them. Ter-

Tertul. Apolog. cap. 40. *Si quid adversi accidit urbibus, eadem clades templorum, qua & mœnium fuerunt : ut jam hoc revincam, non a Deis evenire ; quia & ipsis evenit.* If any Calamity befalls your Towns, their Temples, and their Walls perish alike : whence I prove that your Gods do not inflict it, seeing they suffer, as much as the Walls.

S. Cyprian l. ad Fortunatum de Exhortat. Martyrii cap. 1. Proves against the Pagans, *Quod Idola Dii non sunt : That Idols are not Gods.* A very superfluous Task, if what E. S. says be true, that no Body thought them so. More Fathers shall be cited in my following Reasons. So that E. S. will have no occasion to make himself merry, with a Covy of three Fathers, as he did with that of one Partridge. See also S. Ambrose l. 2. de Virgin. ante finem.

Another Reason is taken from the Reproach ordinarily made in Scripture to Idolaters, David (a) says, *they changed their glory into the likeness of a calf* (or ox) *eating grass : because they abandoned God, to adore a Statue shaped like an Ox ; that is, they left God not for an Ox, nor for the likeness of God ; but for the likeness or resemblance of a Calf.* What the Royal Prophet reproaches to his Ancestors in the Wilderness, the blessed S. Paul (b) charges upon all Idolaters. (a) Psal. 105. (106). 20.

(b) Rom. 1. 13. *They changed, says he, the glory of the incorruptible God, into an Image made like to corruptible*

man, and to birds, and fourfooted beasts, and creeping things. S. Hierom objects the same, l. 2. Comment. in c. 15. Matt. *Ignorantes Creatorem, & adorantes lapidem* : Being ignorant of the Creator, and adoring a stone.

A third Reason is taken from those places of Scripture, or Fathers where Gods are said to be made by Men. We are first forbid to make

them : (a) *Ye shall not make Gods of silver, neither shall you make unto you Gods of gold.* And the Israelites were

(b) *Deut. 4. 28.* threatned (b) in case of Disobedience to Gods Commandments,

that for a Punishment, they should serve Gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell. And in

(c) *Sap. 13. 10.* the Book of Wisdom, (c) *Their hope is amongst the dead, who call Gods the work of mens hands.* In fine, S. Paul

(d) *Act. 17. 26.* (d) was accused by Demetrius the Silver-smith, for teaching, that they be no Gods which are made with hands : Wherefore it was his, and the

common opinion, that they were Gods, which were made with hands. Justinus Mar. Apol. 2. *O stupidity ! you adore those as Gods, which are made by wicked men.* And in St. Austin

(e) *l. 8. de Civ. Dei c. 23. & 24.* (e) *Mercurius Trismegistus* avows some Gods to be made by men, to wit, those in Temples : altho he owned that this proceeded from the Ignorance of the true Worship of God.

This

This receives a great light from *Isaias*, (a) *A carpenter*, says he, in your *English Translation*, plants an *Ash*, and the rain doth nourish it. He burneth part thereof in the fire, with part thereof he makes a God. Again, (b) They lavish gold out of a bag, and weigh silver in the balance, and hire a Goldsmith, and he maketh it a God. And *Jeremy*, (c) Shall a man make Gods, unto himself, and they are no Gods? The same in substance is said, *Jer.* 20. 3. 4. 14. altho more obscurely.

(a) *Isay* 44. 2
v. 9. ad 20.

(b) *Isa.* 46. 6.
& 7.

(c) *Jerem.* 16.
20.

If Mr. *Still* be not satisfied with these Testimonies of holy Writ, than which nothing can be more clear, let him shew his Art in explicating these verses of a Pagan, owning the same.

Olim truncus eram ficulnus inutile lignum:

Cum faber incertus scammum faceretur, Priapum,

Maluit esse Deum. Deus inde ego.

Hor. l. 1. Sat. 8.

St. Aug. l. de consensu Evang. c. 27. *Querunt Pagani, ubi Deos suos intrudant, ne Christianis inveniuntur & confringantur.* The Pagans seek out secret places where to hide their Gods; lest the Christians should find and break them. And more fully *Theodoret.* Ser. 10. de cur. Græcor. affect. p. 634. *Si fateri ipsi non vultis---* If you (O Pagans) will not own it, yet it is known to many, who have seen brought to light your Gods, which

you had hidden under ground, which some out of Devotion to them, for their security, had buried: others discovered where they were hidden, that being expos'd to publick view, Women and Children might scorn your Gods. They were the likenesses of Serpents, and Four-footed Beasts, Bats and Mice which you adored: and altho you killed the Beasts themselves, Serpents, Scorpions, Mice and Batts, yet you adored their Statues as Gods.

A fourth Reason is taken from the Prayers which were made to the Statues, or Idols. In

the Book (a) of Wisdom. He, the

(a) Sap. 13. 17. Idolater, maketh Prayer for his Good, for his Wife and Children, and is not ashamed to speak to that which hath no life. For Health he calleth upon that which is weak; for Life he prayeth to that which is Dead; for Aid he humbly beseecheth that which hath least means to help; and for a good Journey, he asketh that, of that which cannot set a foot forward. And for gaining and getting, and good Success of his hands, asketh ability to do, of him that hath least ability to do anything. Again one preparing to sail, and about to pass through the raging waves, calls upon a piece of wood more rotten than the wood which carrieth him. And in

the Epistle of Hieremy. (b) If they see one dumb, they bring him, and intreat Bell that he may speak, as tho he were able to understand.

These two Books are held to be Apocryphal, by Protestants, of which I will not treat at present, yet why they should denie them credit in

a matter of fact, I know no Reason. But because they regard not what is reasonable in their Controversies, but what serves their turn, I will shew the substance of all this, in Books of unquestionable Authority: (a) *The residue of the Ash* (a) *Isaias 44. 17.* *he maketh a God, he falleth down unto it, and adores it, and prays unto it, and saith, deliver me, for thou art my God.* The sayings of the other Books are only Ampliations of this. So they cannot be denied, without rejecting this, nor this admitted without retaining of those.

A fifth Reason is that the Idolaters were really perswaded, that their Idols did help them. Hieremy, (b) *Saying to a* (b) *Hier. 2. 27.* *stock, thou art my Father, and to a stone, thou hast begotten me.* Certainly those who could believe that they ought their Being, the greatest of all Gifts, to their Statues or Idols, of Stone or Wood, would much easier believe they owed to them other goods of an inferior nature. Certainly the *Jews* (c) (c) *Hier. 44. 8.* ascribed their past Felicity in *Hierusalem*, to their Sacrifices offer'd to the Queen of Heaven, and their then present miseries to their ceasing from those Sacrifices. But the most publick owning of singular Benefits from Idols, is that of the Israelites. (d) *These* (d) *Exod. 32. 4.* *are thy Gods, O Israel, which brought thee out of the land of Egypt.* Which words S. Cyril of Alexand. l. 9. *contra Julianum* p. 308. B. *καὶ μὴ οὐκ ἔστιν ὁ θεὸς ἀπὸ τοῦ*

Ἀπολαύων, understands to be said to that very Calf, which *Aaron* had cast.

If Mr. *Still*. think not this Reason cleared enough out of Scripture, I shall desire him to read what is written by the *Greeks* of the *Palladium* of *Troy*, and what the *Romans* thought of it, and of their *Ancilia*, what *Macrobius* writes of some Nations, who chained the Gods, Protectors of their Cities, fearing they should forsake them. Let him at least read *S. Austin* l. 1. de *Civit. c. 3.* And if he cannot be convinced, that the Pagans had Confidence in their Statues, or Idols, I say he shuts the Eyes of his understanding so close, as to exclude all light, but what pleases him, and serves his turn. Add to this, *S. Cyprian* l. ad *Demetrianum*, *Pudeat te eos colere quos ipse defendis, pudeat tutelam de iis sperare, quos tu ipse tueris.* Be ashamed to worship those, whom you defend: and to expect Protection from those, who themselves need yours.

I have two Authorities more, to confirm this Reason: *Jeremy* (a) affords the first. They must be carried, because they cannot go: Wherefore fear them not, for they can neither do hurt, nor good. To what intent could this Reason be alleag'd, unless it were to confound that Opinion that the Statues themselves could help, or hinder? The Pagans then were possess'd with that Opinion.

My other is out of *David* (b) who having said that the Idols of

(a) Jer. 10. 5.
(b) Psal. 113. 8.
or Ps. 115. 8.

of the *Gentiles* were Silver and Gold, the work of Mens hands; that they had Eyes and could not see, Ears and could not hear, &c. He concludes his elegant Induction, with these Words, *May everyone who makes them, be like unto them, and also all who trust in them.* There was then a Trust, a Confidence, a Reliance upon those Idols, which could not be grounded, but on an Opinion that they did good. Add to this, what R. *Majmonides* says, as he is rendred by *Dionysius Vossius* p. 8. *Ab his simulacris bona & mala omnia provenire indicabant universis, & proinde summo jure coli & metui.* And *Athenagoras*, in his Embassy for Christians. p. 25. owns the same, but attributes the effects to Spirits dwelling in them.

My last Reason is taken from the several Arguments produced in Scripture against Idolatry, that Idols were made by Men, that care must be taken they did not fall.

(a) *That they have no motion.* (b) *That they cannot defend themselves from*

(a) *supra.*

(b) *Sap. 13, 15. Bar. 6. 26.*

worms or birds, fire or thieves, or even from the sacrileges of their own Adorers, as S.

Ambrose (c) observes out

of the Example of Di-

(c) *Bar. 6. Psal. 115. 5. Jer. 16. 5.*

onysius (d) the Tyrant.

(d) *l. 2. de Virg. ante finem.*

You will say Pagans were wise men: how could they then be capable of so gross an Error? *Answer.* This is that weakness of the Understanding incident to some, who in matters of fact require Demonstrations: So a Phi-

Iosopher denied local Motion, because he could not answer the Reasons against it, and deserved no other Confutation, But by this question, *Fool, what do I now*, proposed by a Man who walked. It is clear out of what I have said, that the Pagans *de facto* did believe their Idols to be Gods, why should we give ear to a speculative Reason, against an evident historical Truth? As if Man left to himself, did nothing but rationally, or did not many times so far darken his Understanding, as to shew little use of it in his greatest Concerns! It was the greatest folly imaginable, I grant it, yet that is incident to Man, when he is abandoned of God. And this the Ingratitude of Philosophers

deserved. For *when (a) they knew*
 (a) Rom. I. 21. *God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools, and changed the glory of an incorruptible God, into an Image.* Thus S. Paul. If you reply, you see who you will dispute against, viz. the *Fathers, S. Paul, Hieremy, Isaias, and the Holy Ghost.*

If you still think the Paralel just betwixt the Idolatry of Pagans, and the worship given in the Catholic Church to Images, skew your Art in Sophistry, and prove that we hold our Images to be Gods, that we put our Confidence in them, expect Good or fear Evil from a Stock. How pitiful would your Discourse be, should you

you dispute against us in this manner : A Cross is made by a Man, ergo, it is not a Representation of our Saviors Death. The Statue of our B. Lady cannot move without the help of Man, Ergo we are not to hope for any thing from God through her Intercession.

In fine, either what Fathers, and what Scripture contains against the Idols of the Gentiles, is to no purpose, and all their Reasons are frivolous ; or our Doctrin of Images differs from theirs of Idols : the First is Blasphemy, therefore you must subscribe to the Second.

SECTION. II.

The Beginning, and Occasions of Idolatry.

CAlvin lib. Instit. c. 11. l. 8. says Idolatry began almost with the World, *omnibus ferè à mundo condito sæculis*. But he neither gives any Reason for this Assertion, nor determines its Author, nor time. *R. Maimonides* says it began by *Enos*, the Son of *Seth*, and Grandson to *Adam* ; and he grounds this Assertion on *Gen. 4. 26. Then began men to call upon the name of the Lord.* The *Latin* hath it, *Iste cœpit invocare nomen Domini. He began to call upon God.* And the other Translations found rather a good, than a bad Sense, only the *Targum Onkelos*, expresses an abandoning of Gods Service, yet so as he charges that Fault rather on Men living in *Enos* his time, than on *Enos* himself.

Wherefore

Wherefore, I cannot subscribe to that Rabby, especially seeing *Enos* was of the vertuous Branch, and surely such a heinous Sin as *Idolatry* could not come but from cursed *Cain*, or his Posterity ; if there was any before they were destroyed.

I rather incline to what *S. Cyril of Alex.* says *lib. 1. contra Julianum* : That there was no Idolatry before the Deluge ; because no Author mentions any, nor after the Deluge, till after building the Tower of *Babel*, and Confusion of Tongues, for the same Reason. But shortly after those Seeds were sown, which in process of time brought forth that bad Fruit. *Suidas* says that *Seruch* began *Politheism* and *Idolatry* : *Constantinus Manasses* lays the Fault on his Descendants, tho he gave the occasion.

Our Bodies do not in a moment shoot up to their full Growth, but leasurely, and in a manner imperceptibly, and our Souls do neither on a sudden raise themselves to the height of Perfection, nor fall into the Depth of hainous Sin, according to the ordinary course of Grace and Nature. *Nemo repente fit summus. S. Bernard.* (See *S. Chrysost. hom. 87. in Matthaum*) For that one of a Persecutor should in a moment become an Apostle and a chosen Vessel; another of an Apostle become a Diuel, is very extraordinary ; The First may be esteemed a Miracle in the Order of Grace, which is all miraculous: the Second a Monster in the Order of Sins, which is all monstrous. Now Idolatry, being
the

the very height of Wickedness, Men by certain degrees descended into it : First they made Statues, Secondly gave them Civil Worship, then Religious Worship, and lastly that Cult, or Worship, which is due to none but God.

The first Occasion of making them, was for the Solace of Parents afflicted with the immature Death of their dearly be-
 loved child. (a) *A Father affli-* (a) Sap. 14. 15.

cted with untimely mourning when he had made an Image of his child taken away, now honored him as a God, which was then a dead Man, and deliver'd to those that were under him, ceremonies and sacrifices. S. Cyril of Alexand. l. 1. contra Julianum, delivers the same, ἐπεὶ πρὸς τὴν ἀπασῶν ἐσχάτην ἀμαθίαν ὠλισθεύοντες. Some falling into the greatest ignorance imaginable, were so shamefully deceived, as to make Temples, and altars to Men, and to adore as Gods, those whom they had mourned for, as dead Men. Sacra facta sunt, quæ fuerant assumpta solatia. Minutius Felix, & Hieron l. 1. Commen. in c. 2. Osee, Omnia idola ex mortuorum errore creverunt.

The Second was the Homage due to Kings by their Subjects. Those who were within a certain distance from the Court, did it to the King in Person : But those who dwelt in remote Provinces, performed that Duty to the Kings in their Statues, (as now they do it to them in their Commissioners, or Deputies) which Homage was at first only a Civil Worship, but soon dege-

degenerated into Divine Adoration
 (a) Sap. 14. 17. (a) When men could not honor their Kings in presence because they dwelt far off, they took the counterfeite of his Visage from far, and made an expresse image of a King, whom they honored, to the end that by this forwardness they might flatter him that was absent, as if he were present. Sometimes princes were not content to be adored absent, or expect it till after their Death, their own Ambition, seconded by the flattery of their Courtiers would assist in person at their own Rites and Cult. *Non solum mortuis Regibus aut absentibus; sed & presentibus sacra facta.* Vide apud Vossium pag. 800.

----- *Nihil est quod credere de se
 Non possit cum laudatur Diis aqua potestas.*

Thus Nabuchodonosor, thus the Roman ~~Casars~~ Casars, thus several others came to be adored. Alexander could not obtain it of his Macedonians, yet of his new Persian Subjects he obtained it. Likewise Saturn, Janus, and Quirinus, (or Romulus) in Italy, Belus in Babilon; Osiris and Isis, Serapis and Apis in Egypt; Jupiter, Neptune, Pluto, Apollo in Greece; and in particular places several others: As in Troy Hector, in Chio Aristaeus, in Samos Lysander, in Sicilia Niobe, and in Italy in Narnia Viridianus, in Asculum Ancaria, in Volsinia Nertia, in Sutrinio Nortia, and others in other places, came to be Gods. See Tertul. Apolog. c. 24. and Athenagoras p. 14.

A third occasion was Gratitude to men from whose Industry they had received great ease
 in

in their wants by Invention or Improvement of Arts. Thus *Ceres* for Corn, *Bacchus* for Wine, *Vulcan* for the Forge amongst the *Grecians*, and *Flora* amongst the *Romans* for the Wealth left to the Commonwealth, were adored as Gods. Minutius Felix in Octavio *Unaquaque Natio Conditorem suum, aut Ducem inclitum, aut Reginam pudicam sexu suo fortiolem, aut alicujus muneris vel artis repertorem venerabatur, ut civem bona memoria, sic & defunctis primum, & futuris dabatur Exemplum.* I think their Conjecture very probable, who guess the *Ægyptian Idol*, the Calf or Ox to be a Symbole of Agriculture, and that *Apis*, *Serapis*, and *Osiris* (three Names of one Person) Were Adored under that Resemblance, for having invented it, whether that person was Joseph, as *E. S.* pretends pag. 363. or the Son of *Jupiter*, and *Niobe* Daughter to *Phoroneus*, is not worth the disputing. Probably *Anubis* got his *Apotheosis* by his faithful Service done to the Public in quality of Captain of their Guards to *Osiris*, and *Isis*, and his dogs-face, was a Symbole of his Vigilancy.

If you doubt of either, of these occasions or both, Read *Lactantius l. 1. c. 15. Philastrius l. de heres. c. 27. Isidorus Hispal. lib. 8. Orig. c. 11. Arnobius, Min. Felix* above cited, and *Cicero de Natura Deor.* and that Benefactors were Deified, began from and by command of *Seruch*, one of the Descendants of *Japhat*, as you may see in *Snidas, Epiphanius Epistolâ ad Acari-*

Atatium & Paulum, & Constantinus Manasses in his short Chronicle.

Two things concurred to dispose men to this most abominable Sin; their Ingratitude to God, within, and the compleat Workmanship of the Statue without them. Their Ingratitude to God deserved that he should withdraw his Grace, and leave them to themselves: whence

their foolish heart was darkned. (a)

(a) Rom. 1. 21.

(b) Sap. 14. 28.

The Diligence (b) of the Artificer did helpro set forward the Ignorant to more Superstition (which was the exterior Cause) for he willing to please one in Authority, forced all his skill to make the resemblance the better: And so the multitude allured by the grace of the Work took him now for a God, which a

(c) Aug. in Psal. 112. Illa causa est maxima impietatis insana, quod plus valet in affectibus miserorum similis viventi forma, qua sibi efficit supplicari, quam quod enim manifestum est non esse viventem, ut debeat a vivente contemni. Plus enim valens ad curvandum infelicem animam, quod os habent, oculos habent, aures habent, quam ad corrigendum, quod non loquuntur, non vident, non audiunt.

little before was honored but as a man. (c) Illa causa. The greatest cause of this mad (senseless) Impiety, is that the likeness of a living man, works more strongly upon the Affections of those Wretches, than an evident Conviction, that being dead they

should be despised by the living. For the Shape of Eyes, Ears, Mouth, Nose, Hands and Feet, are more prevalent to bend down before them a miserable Soul, than their not speaking, hearing, seeing, smelling, touching or walking, is to correct the Error. Says S. Austin.

Probably

Probably this may be the Reason, wherefore altho by Gods command Statues

(a) Exod. 25. 18.

(a) of Cherubins were made to be placed with the Ark in the Sanctuary, where none but Priests came, yet in the Courts of the Temple, either those of the Jews, or Gentiles, there were none. To leave nothing in the sight of that stiff-neckt, rebellious, adulterous People, which might be *A stumbling block to their Souls, and a snare to their Feet.* And such would those Statues have been to the Jews, as they had been to the Gentiles.

The Protestants cannot blame the Catholic Church, for having Statues, and exposing them to the People openly, without blaming their own Church, in which Statues are in like manner made, and exposed, as I have heard of several of their Cathedrals, namely that of *Canterbury*, where upon the Font are those of Christ, and his twelve Apostles. We think our People secured from the danger of Idolatry, First by being taught that the Statues are only *Representations of Saints*, and not *Saints themselves*, much less *Gods*. Secondly because that religious Respect which we give to Images, doth by them end *ultimate* in God: For why do we respect the Image or Statue? For the Saint it represents. And why do we reverence the Saint? Merely because he was the Temple of God, and Instrument of the Holy Ghost. So that all our Worship of Images ends in God, and his Christ, with the Holy Ghost, *one God blessed*

bleſſed for evermore. Thus we inſtructing the People, ſtop their Inclinations to the evil, *Idolatry*, and by owning all we have, and all the Saint had, that *is good from God*, we hope we need not fear, that dreadful *Blindneſs* and *Folly*, into which the Men wiſe according to this World were permitted (to humble and confound them) to fall through a *penal*, but a very *juſt Judgment of God*.

The laſt occaſion of this *Idolatry*, was the Devil inſinuating himſelf into the Statues, and in a manner dwelling in them, anſwering to Queſtions propoſed to them, cauſing Sickneſſes, and healing them, telling things which happen'd at a Diſtance, and pretending to foretell things to come; altho in this unleſs they were very cautious in delivering their Oracles in obſcure terms, their Ignorance in future things was eaſily diſcovered. Of this ſee *S. Auſtin*.

(a) *Aug. l. 8. de Civit. c. 23.*

(b) *Juſtin. Mar. dialog. cum Triphone.*

(c) *Origenes l. 1. contra Celſum.*

(d) *Minutius Felix in Octavio.*

(e) *Prudent. in Apotheoſi.*

(f) *Cypr. l. ad Demetrianum.*

(a) *Juſtinus*, (b) *Origines*, (c) *Minutius Felix*, (d) *Prudent.* (e) and *Cyprian*, (f) *Arnobius*, *Lactantius*, &c. I end with the convincing Teſtimony of *Athenagoras* p. 29. *The things*, ſaid he, which gave names to Idols, were men, thoſe which take names of them are Divels. For this Reaſon *Tertul. l. de Teſtim. animæ propè finem*, ſaid, *Thou O Soul*, didſt abhor Divels and yet thou didſt Adore them.

I muſt not omit another kind of *Idolatry*, of thoſe

those who adored as God, several Creatures, either, for their Beauty or the Benefit, they received by them, such as are the Fire, and some Elements, of the Earth, or the Sun, Moon, or Stars Vain (g) are all men by nature, (g) Sap. 13. 1. who are ignorant of God, and could not out of the good things seen, know him that is; neither by considering his works, did acknowledge the workmaster: but deemed either fire, or the circle of the stars, or the lights of Heaven, to be Gods, which govern the World, with whose beauty, if they being delighted, took them to be Gods, let them know how much better the Lord of them is. But if they were astonish'd at their power and vertue, let them understand by them how much mightier he is, who made them.

There is yet another Species of Idolatry of such, who Deified and Adored all Creatures, which was grounded on that Opinion of the Stoicks, that God was the Soul of the World, which is exprest by *Virgil*:

*Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.*

But nothing about this occurring in Scripture, and not much in Fathers, I let it pass.

These are the several Species of Idolatry, which occur and are most conspicuous amongst Pagans. All were absolutely inexcusable, for leaving the Creator for the Creature. Yet amongst all, methinks the cause of those who adored the *Sun*, was somewhat more excusable than the rest; for altho Reason teach-

es it evidently not to be a *God*, yet Experience shews it to have one *Property of God* ; for the *Sun* gives Light and Life to all that have Eyes and Heart, it gives without Interest, it never appears, but as a common good, and besides its visible effects, produces many other by hidden Influences. These Considerations do not excuse, but they somewhat diminish the guilt of those who adored that *wonderful Instrument, the work of the most High*. Ecclesiastici 43. 2.

To sum up what we have said, we find that even the wisest Men have been guilty of the greatest Folly, that can enter into man's head, how weak soever, to take for a God, a thing so much inferiour to them in nature, that they expected help of a thing helpless, and direction from what is senseless. To this they were disposed by the humane Shape, striking their fancy ; they were moved to it by *love* of a dead Master, *Fear* of a living Tyrant, *Flattery* to one, on whom their fortune depended, and these altogether heightened by the *Illusion of the Devil*. Sometimes *Gratitude* to beneficial Creatures, enclined Men to renounce the great Benefactor. Yet these motives how powerful soever, could never have made Men so prodigiously to renounce the use of Reason, had they not by former sins, so far left God, as to deserve to be left by him ; not that they received no Grace at all from him, but that they had not such Graces as would keep them in what was good, and prevent their fall into those senseless Errors.

SECTION III.

What were the Gods of the Pagans? Or, What things were represented by their Idols? where it is proved, that Pagan Gods had been Men.

THE Occasion I have to treat of this Question, is given by *G. B.* and *E. Still.* who pretend that Chiefly one and he the true God was adored by the *Idolaters*, who used several Statues and Names, only to represent his several Attributes. And that by *Jupiter* they understood the true God.

What I have cited out of Scripture, and Fathers is sufficient to convince the contrary: seeing that it appears that dead Men, Stars, &c. were adored. *Vossius l. 1. de Idol. cap. 5. p. 30.* says, Idolatry began with the Adoration of Angels, thence past to the Souls of Men. *Lactantius l. 2. c. 14.* says, the *Ægyptians* first adored the Stars, afterward their Kings. *S. Cyril. of Alex. l. 1. contra Jul. p. 17.* saith the same of the *Chaldeans*. But the *Ægyptians*, whilst the *Israelites* lived amongst them adored either *Apis* or *Joseph* under the shape of an Ox, or Calf. And in imitation of them, the *Israelites* in the Desert, *Exod. 32.* and the ten Tribes at their Schism from the Temple of *Hierusalem*, the third of *Kings 12. 28.* which continued amongst them, till they were removed quite out of the Country Altho that

was not the only Idolatry they were guilty of: for they had *Baal*, 3. *Reg.* 18. and the host of *Heaven* toward the end of their Kingdom, as appears 4. *Reg.* 17. 16. which they learnt probably of the *Affyrians*. After the Transmigration of the Tribe of *Juda*, we find those who remained in their Country, much addicted to the Star-worship. *Hieremy* 44. as to a Superstition ancient amongst them, which I guess they learnt of their King *Achaz*, and that he receiv'd it from *Damascus*. 4. *Reg.* 16. where a Copy of an Altar was sent to the High-Priest to have another made like it, and placed in the Temple. But this being a matter of no moment, I do not trouble my self with further examining it. Our only Dispute is about the *Romans* and *Greeks*, whose Idolatry was banish'd the World by Christian Religion, which our modern Adversaries pretend that we have renewed again.

You say then, that they by *Jupiter*, adored the true God, Creator of *Heaven and Earth*: we say that all the Gods of the Pagans were Men, and that *Jupiter* himself was such; and that they were Divels who took upon themselves those persons Names, to delude the World, I will prove this, 1st. out of Scripture, 2^{ly}. out of such Fathers as lived with Pagans, and consequently had more occasion to know their Theology, than we, who must gather it only out of their Writings, 3^{ly}. out of the Confession of Pagans, 4^{ly}. out of the Acknowledgment

legdment of the Gods themselves, who were adored, and lastly by the Confession of Protestants.

My First Proof is taken out of Scripture, *Psal. 95. (96.) 5. All the Gods of the nations are divels. Omnes Dii Gentium Damonia.* So it is in the vulgat Edition, and was so from the beginning, while Paganism flourish'd; and yet Pagans never accused the Christians for imposing upon them Opinions, which they did not hold. See S. *Augustin* upon that place. The English Translation is somewhat different. *viz. All the Gods of the Nations are Idols.* Which notwithstanding confutes sufficiently the contrary Error: for if this be true, *All Gods of Nations are Idols*, as it must, being in Scripture: *E. S.* his Proposition being contradictory to it, must be false, *Jupiter the chief God of Nations, is no Idol, nor Devil.*

Moreover if the Sacrifice the Idolaters offered, (which was always held to be the Prime Act of Religion) was offered by them to the Devils, and not to God, then it follows they did not worship the true God, but only Divels. But they sacrificed to Divels, and not to God, Ergo they did not adore the true God, but Divels. I prove the Minor. *Denter. 32. 17. They sacrificed to Divels, not to God: to gods whom they knew not, to new gods, who came newly up, whom your fathers feared not. Psal. 105. (106) 37. They sacrificed their sons, and their Daughters unto Devils.* And *1 Cor. 10. 20. The*

things which the Gentiles sacrifice, they sacrifice to Devils, and not to God. Hence Aug. l. 20. contra Faust. c. 18. ait. *Nihil in sacrificiis Paganorum Deo displicuisse, nisi quod fierent damonibus.* Nothing in Sacrifices of the Pagans was displeasing to God, but those to whom they were offered. viz. the Devils.

My Second Proof is taken out of those Fathers, who living with the Pagans, and conversing familiarly with their persons, (some of them having been Pagans themselves) and writing against them had most reason to know their Sentiments concerning their Gods, and durst not misrepresent them, for Fear of God, who forbids lying, and shame of men, who would have discovered their Falshood. What say these Fathers of the Pagan Gods? *Athenagoras legat. pro Christ. pag. 14.* τὸ κατ' Αἰγύπτους μὴ καὶ γηλοῖον ἢ, τεύσσονται γὰρ ἐν τοῖς ἱεροῖς τὰ σῆδη καὶ τὰς πανηγύρεις ὡς ἐπὶ τελευτήκοισι, καὶ δύναν ὡς θεοῖς. Are not the Ceremonies of the Egyptians ridiculous who mourn for those persons, as for dead men, and adore and offer sacrifice unto them, as to Gods. And pag. 16. He tells the Emperours, they knew very well, that the antient Poets Orpheus, Homer, and Hesiod, were either Contemporary with the Gods, or lived very little after them. And pag. 17. in fine, ὅτι δὲ ἀρχῆς ἦσαν οἱ θεοί, ἀλλ' ἐπὶ γέρονεν αὐτῶν ἕκαστος, ὡς γινόμεθα ἡμεῖς καὶ τέτο αὐτοῖς συμφωνῶν. The Gods were

were not from the beginning, but were begotten as we are, and in this all agree. And pag. 29. Οἱ τοῖς πολλοῖς ἀρτῶσιν Θεοὶ καὶ τοῖς εἰ-
 κοσιν ἐπωνομαζόμενοι, ὡς ὅτιν ἐκ τῶ κατ' αὐ-
 τῶς ἰσορίας εἰδέναι, καὶ ἀνθρώποι γεγόνασιν καὶ
 τῶς μὲν Δαίμονας εἶναι τῶς ὀπιθετέοντας
 τοῖς ὀνόμασι, πῆσις ἡ ἐκαστὸν αὐτὸν ἐνέργεια.
*Out of History it is evident, that those Gods from
 whence Idols have their Names, were Men: and
 that those Spirits, who take those Names, are Di-
 vels is evident from their Works.*

Tertullian Apolog. c. 10. pag. 39. Deos
 vestros colere definimus, ex quo illos non esse cog-
 novimus, sed nobis inquitis Dii sunt. Appellamus
 & provocamus à vobis ad conscientiam vestram,
 illa nos judicet, illa nos damnet, si poterit negare
 omnes istos Deos vestros homines fuisse, sed & ip-
 sa, si inficias ierit, de suis antiquitatum instrumen-
 tis revincetur, de quibus eos didicit testimonium
 perhibentibus ad hodiernum, & civitatibus in qui-
 bus nati sunt, & regionibus in quibus aliqui operati
 vestigia reliquerunt, in quibus etiam sepulti demon-
 strantur. Nec ego per singulos decurrā, proprios,
 communes, masculos, feminas, rusticos, urbanos, nau-
 ticos & militares (otiosum est etiam titulos persequi)
 ut colligam in compendium: & hoc non quo cognos-
 catis; sed recognoscatis. Certe enim oblitos agitis.
 Ante Saturnum Deus penes vos nemo est: ab illo
 census totius, vel potioris, vel notioris Divinita-
 tis. Itaque quod de origine constiterit, id de poste-
 ritate conveniet. Saturnum itaque, quantum lite-

ra docent, neque Diodorus Græcus, aut Tallus, neque Castrinus Severus, aut Cornelius Nepos, neque ullus commentator ejuscemodi antiquitatum, aliud quàm hominem promulgaverunt. Si queras rerum argumenta, nusquam invenio fideliora quàm ipsam Italiam, in qua Saturnus post multas expeditiones, postque Attica hospitia consedit exceptus à Jano. Mons, quem incoluerat, Saturnius dictus, civitas, quam depopulaverat, Saturnia usque nunc est, &c.
We do not adore your Gods, because we know they are not Gods; but say you to us they are Gods? We appeal from you, to your own Conscience, being content to stand or fall by its Verdict, if that can deny, that all your Gods have been Men. If it denies it, we will convince its Error out of your own Records of Antiquity, from which it must learn, what she knows of them, out of the cities, in which they were born, out of the countries where they flourish'd, and out of the places where they were buried. I intend not to run over each one in particular, or speak of those who are common to all, or peculiar to some; of males, females, peasants, citizens, watermen, and soldiers: it being superfluous, to mention even their several Professions: not to acquaint you with any new thing, but to call to your mind, what you knew before, altho you act as if you knew it not. You have no God antienter than Saturn. Of him were born your chiefest or most noted Gods; if he is proved to have been a Man, all the rest must have been such. Now if you consult Authority, all Antiquity speaks him to be a meer Man; if you seek Proofs from things,
Italy

Italy will afford convincing Arguments, in which after many Wars, and having past Greece, Saturn settled, being entertain'd by Janus : he gave his name to the city he built, to the mountain where he dwelt. The country where he was concealed was called from that Latium, &c. And c. 19. pag. 49. *Ipsos Deos vestros, & templa, & oracula, & sacra, unius propheta scrinium vincit.* The Pentateuch is more antient by some ages, than your Religion, and your Gods themselves, and a little after, *Sicut illos homines fuisse, non audetis negare, ita post mortem Deos factos asseveratis.* Now you cannot deny them to have been men, you say they were made Gods after their death.

Minutius Felix in Octa. pag. 16. *Majores nostri dum Reges suos colunt religiose, dum defunctos illos desiderant in imaginibus videre, dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerunt assumpta solatia. Lege Stoicorum scripta, vel scripta Sapientum, eadem mecum recognosces, ob merita virtutis, aut muneris Deos habitos.* And pag. 19. *Manifestum est homines illos fuisse, quos & natos legimus, & mortuos scimus.* Our Ancestors whilst they honored their Princes, during their life, whilst they saw them in their Pictures or Statues, those things were turned to religious uses, which were intended only for their comfort. Read the Writings of your Stoicks, or other learned Men, you will be forced to acknowledge what we say, that Men for their Vertue or Offices were held to be Gods. Out of all that we have said, it is evident that your Gods were Men, of
whof

whose Birth and Death we are certain.

S. Cyp. 1. de Idolorum vanitate, begins the Book with these words, *Deos non esse, quos colit vulgus, hinc notum est : Reges enim fuerunt, qui ob regalem memoriam coli apud suos, etiam in morte cæperunt. We may be sure those cannot be Gods, who are commonly ador'd as such, for they were Kings, who for their Royal Authority obtained to be adored at their Death.*

Arnobius 1. 2. contra Gent. pag. 10. *Vos hominem nullum colitis natum ? non unum, aut alium ? non innumeros alios ? quinimo non omnes, quos jam in templis habetis vestris mortalium sustulistis ex numero & cælo, sideribusque donastis ? Si enim fortè vos fugit sortis eos fuisse humana, & communis conditionis ; replicate antiquissimas litteras, & eorum scripta percurrite, qui vetustati vicini, sine ulla attestationibus cuncta veritate in liquida prodiderunt. Jam profectò discetis quibus singuli patribus, quibus matribus fuerint procreati, quâ in nati regione, quâ gente, quæ fecerint, egerint, pertulerint. You reproach to us, that we adore a man ; And do you adore no one man ? do not you adore many men ? were not all your Gods men, who by your favour were raised up to Heaven, and placed among the stars ? If you have forgotten this, turn to your ancient Writers, who will without flattery tell you that they were men, and ordinary men ; thence you may learn their fathers, mothers, country, quality, gests, &c.*

S. Chrysoſt. hom. 1. ad populum Antioch. *The whole multitude, of the Pagan Gods, is made up of such men.*

S. Hierom. l. 1. Comment. in Osee cap. 2.
*Omnia idola ex mortuorum errore creverunt. All
 Idols were made out of dead men.*

S. Austin spends a great part of his first
 Books *De Civ. Dei.* to confound the Pagan error,
 who adored either dead Men or living Devils.
 l. 8. c. 26- The Title of the Chapter is, *Omnis Religio Paganorum circa homines mortuos fuit impleta.* The whole Religion of the Pagans was taken up with the cult of dead men.

S. Cyril. lib. 6. contra Julianum. pag. 205.
 Οἱ παλαιότατοι καὶ Ἑλλενῶν ἐξαίρετως ὁ
 φοινικῆς τε καὶ Αἰγυπτίῳ παρ' ὧν οἱ λοιποὶ πα-
 ρέλαβον ἀνθρώποι, θεῶς ἐνόμιζον μεγίστας τῆς
 πατρὸς τῆ βιοτικῆν χρῆσαν ἔχοντες ἡ κατὰ τι
 εὐποιῆσαντας τὰ ἔθνη. Which are the words
 of *Sanconiatheon* ; they may be thus Englished,
*The ancientest of the Grecians, and particularly
 the Phanicians, and the Egyptians (from whom
 the rest received it) thought those to be (not
 Heroes, not Secondary, and Underlings,
 but) THE GREATEST GODS, who had been
 beneficial to Mankind, and invented some useful
 things.* Which words are the more to be no-
 ted, because they are of one of the most ancient
 of Pagan Writers, and consequently nearer
 to the time of the pretended Gods. But chiefly
 because they are cited, and approved by S.
 Cyril. l. 6. contra Jul. and by E. S. Orig. *Sa-
 cra* p. 32. So that in one Authority I give
 three Witnesses.

Julius

Julius Firmicus pag. 20. *Ecce demon est quem colis. It is the Devil whom you adore.*

I conclude this proof with the words of *Justin M. Apolog.* 2. p. 56. where having said, that *Socrates* was persecuted by the Devils, whom the *Athenians* adored, for denying them to be Gods, as an *Atheist*; and that on that same score the Devils practised the like on the Christians in his time, giving them the same odious name. He adds, If *Atheist* signifies a man who denies the Gods of the Pagans, I own we are *Atheists*. But we do believe, says he, in the true God, Father of Justice, &c. Would he have said this, if he had been of E. S. his Opinion, that the Gods of the Pagans were the true God?

My Third Proof is taken from the Confession of Pagans; for *Sanconiathon* the ancientest of their writers, whose words you may find in *S. Cyril. l. 1. contra Julianum* pag. 205. And Mr. *Stillingfl.* in his *Origines Sacrae* p. 32. He, I say, taught that even the greatest Gods had been Men. Add to this the Verse of *Ovid Fastorum* 4. speaking of *Venus*:

Illa Deos omnes (longum est enumerare) creavit.

As saying all were born, as commonly men are.

Alexander in a particular book sent to his Mother, acquaints her, that he by threats had forced out of an *Egyptian Priest*, this secret, that all the Gods (which he with the rest of the Pagans adored) had been men. This is cited by

by *Athenagoras* pag. 31. *S. Cyp. l. de Idol. vanit.* and *S. Augustin. l. 8. de Civ. Dei c. 27.* who names the Priest, revealer of this Secret, *Leo.*

This is confirmed by all those, who name the several Countrys of their Gods, *Jupiter* of *Crete*, *Mars* of *Thracia*, *Juno* of *Argos* or *Samia*, *Diana* of *Taurica Chersonesus*, *Dercetus* or *Atergate* a cruel and lascivious woman (Mother to *Semiramis*) of *Syria*, *Apollo*, *Venus*, &c. of other Countries. What doth all this import, but that they were (in the Opinion of the Pagans) Men, born and buried as the rest? which Argument the Fathers commonly use. More shall be cited, when we come to speak of *Jupiter* in particular.

My Fourth Proof is taken from the Confessions of the Gods themselves, whom the Pagans adored. *Tertul. Apolog. cap. 23. p. 26. Edatur hic aliquis sub Tribunalibus vestris, quem a damone agi constet, jussus a quolibet Christiano loqui spiritus ille, tam se demonem confitebitur de vero, quàm alibi deum de falso. Equè producaturs aliquis ex iis, qui de Deo pati existimabantur, nisi se damones confessi fuerint Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite.* Bring out before your Tribunals any Person evidently and certainly possessed by some Spirit, either habitually and permanently (such are called *Energumens*) or transiently (as those, who as they offer'd Sacrifice, and did their Devotions to the Gods, were
by

by them for a time posselt) let a Christian command that Spirit to speak the Truth, what he is, and if he doth not truly own himself to be a Divel (not being able to tell an untruth to such an Exorcist) altho in our absence he boasts of his being God, knock out that impudent Christian's brains.

Cyp. l. ad Demetrianum pag. 201. O si audire eos velles, & videre, quando a nobis adjurantur & torquentur spiritualibus flagris, & verborum tormentis de obsessis corporibus ejiciuntur, quando ejulantes & gementes voce humanâ & potestate divinâ flagella & verbera sentientes, venturum judicium confitentur, Veni, & cognosce vera esse que dicimus. Et quia sic Deos colere te dicis, vel ipsis, quos colis crede, aut si volueris, & tibi credere, de te ipso loquetur, audiente te, qui nunc pectus tuum obsedit, qui nunc mentem tuam ignorantia nocte cæcavit. Videbis nos rogari ab iis, quos tu rogas, timeri ab iis, quos tu adoras. Videbis sub manu nostra stare vinctos & tremere captivos, quos tu suspicis ac veneraris ut Dominos. Certè vel sic confundi, in istis erroribus tuis poteris quando conspexeris & audieris Deos tuos, quid sint, interrogatione nostrâ statim prodere, & presentibus licet vobis, prestigias illas, & fallacias suas, non posse celare. O that thou wouldst but hear and see thy Gods, when by the spiritual torments of our Exorcisms, they are cast out of the Bodies they posselt; when they are forced to acknowledge the judgment to come at the last day. Come to us and experience the Truth of what we say. And seeing thou adorest thy Gods, at least believe those, thou adorest, or if thou wilt believe thy self,

we will force that same Spirit which obsesses thy body, and blinds thy Soul with Ignorance of Gods Truth, to speak the Truth to thee: thou shalt see those pray to us, to whom thou offerest thy Devotions, those to fear us, whom thou adorest. Thou shalt see those tremble as captives, chained by us, whom thou honorest as Lords. Certainly thou wilt be ashamed of thy Error, when thou hearest thy Gods themselves (when questioned by us) own what they are, even in your presence, as not able to conceal their cunning wiles and illusions.

And Minutius Felix in Octavio pag. 23. *Hac omnia sciunt plerique, pars vestrum, ipsos daemones de semetipsis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur. Ipse Saturnus, & Serapis, & Jupiter, & quicquid demonum colitis, victi dolore, quod sunt eloquuntur. Nec utique in turpitudinem sui, nonnullis praesertim vestrum assistentibus, mentiuntur. Ipsis testibus esse eos daemones de se verum confitentibus credite; adjurati enim per Deum verum & solum, inviti, miseri, &c. Most Men, and even many of your own, know they are no better, then Devils, whom you adore. Your Gods Saturn, and Serapis, and Jupiter, have been adjur'd by the name of the true, and only God, and have been forced out of the bodies they possess and confessed themselves to be foul, and seducing Devils. And their Confession was to be supposed true, in point of Reason. For they that were adored as Gods, would never belie themselves into Devils to their own reproach, especially in presence of them that worshipped them,*
were

were they not forced. Thus is that place Englished by *W. L.*

Julius Firmicus pag. 20. *Ecce demon est quem colis, cum Dei & Christi ejus nomen audierit, contremiscit. It is the Devil whom you adore, he trembles when he hears the Name of God, and of his Christ.*

In my next Section I will cite *Prudentius*, who says the same in his *Apotheosi*. You may find in *S. Austin*, and other Fathers, several Reasons proving those Gods to be Divels, chiefly for their promoting Vice, by encouraging Poets Fables, concerning those filthy Acts related to have been committed by them.

My Fifth Poof is taken from the Testimony of Protestants themselves. The Author of the *Whole Duty of Man*, pag. 138. *I need speak little of the Second Commandment, as it is a forbidding of that grosser sort of Heathenish Idolatry, the worshipping of Idols ; which though it were once common in the World, yet it is now so rare, that it is not likely any that shall read this, shall be concerned in it. Could he have said this, had he not known the Practice of Papists to be far different from those of Heathen Idolaters ?*

Vossius l. 1. de Idol. cap. 18. pag. 139. *Omnes Gentium Dii fuerunt homines. All the Gods of the Pagans were Men.* *Godwin* l. 4. *Antiquit. c. 1. well deserving Men were reputed Gods.*

Mr. Thomas Prat in his *Epistile Dedicatory* of the *History of the Royal Society*, having said, that *Generals of Armies, and great Conquerors,*

querors were by the Pagans esteemed Heroes, he adds, *The Gods Antiquity worship'd with Temples and Altars ; were those who instructed the World to plow, to sow, to plant, to spin, to build houses, and to find out new Countrys.*

M. G. B. in this very Book, p. 16. *The herd (the comonalty of the Idolaters) did formally worship the Image : And p. 23. The Souls of deceased men were honored with divine honor.*

I hope E. S. will not refuse the Testimony of his great Patriarch W. L. who in his *Relation* p. 77. cites with great esteem of them, the words of *Minutius Felix*, and very judiciously observes, that it is not credible the true God should be forced out of his Possession ; much less that he be constrained to utter a lie, and own himself to be a foul and seducing Devil. Can any man think, that God can denie himself, to such a degree ? *Credat Judæus Appella, non ego.* I scarce wonder at the extravagant Opinions of the Pagans, seeing E. S. and G. B. can believe that. Were there not some other more powerful tye then only imaginary, or pretended Incredibility, I should hope to see both believe *Transubstantiation*, seeing they can believe, that God can deny himself, tell a lie, and profess himself a Divil. O Blasphemy !

But altho in a bad humor E. S. should refuse to subscribe to his quondam Primate, yet I can have recourse to a person very near unto him, even his own dear self : for he, *Origines Sacrae* l. 1. c. 2. p. 32. speaking of *San-*

E conia-

coniathon, says, *That which of all seems clearest in this Theology, is the open owning the Original of Idolatry to have been from the Consecration of some eminent Persons after their Death who had found out some useful things for the world, whilst they were living, which the subtiller Greeks would not admit of ; viz. That the Persons they worshipped were once men, which made them turn all into Allegories, and mystical Senses to blind that Idolatry they were guilty of the better amongst the Ignorant.* And l. 3. c. 5. he says, that *Saturn, Jupiter, Mercury, Neptune, Vulcan, Juno, Minerva, Ceres, Bacchus, and others had been Men and Women.*

He could not have given a clearer and fuller testimony of the Truth of what we say, and the Falshood of what he delivers, than is contained in those two places. To what can we attribute this Change in *E. S.* that what was before the certain Position of *Idolatry*, should now be false, but to a desire to charge that hainous sin upon the *Roman Catholic Church*, which of it self falls to the ground, if *Pagan Idolatry* be rightly represented ? *Tanta molis erat, to make Rome seem Idolater in the eyes of his ignorant Admirers !*

Philo Biblus had reason to blame those *Allegories*, to which the subtiller *Greeks* had recourse, which made a clear new Religion, by changing the Object adored as God, from some man eminent for *Power or Vertue*, to Elements, much inferior to the least of men, or any living

ving Creatures ; for this yielded the cause and condemned the whole *Idolatrous World*. So Minutius Felix in Octavio, pag. 16. *Zenon interpretando Junonem Aëra , Jovem Cælum, Neptunum mare, ignem esse Vulcanum, & ceteros similiter vulgi Deos Elementa esse monstrando, publicum arguit graviter, & revincit errorem.*

SECTION IV.

That the Jupiter O. M. of the Greeks and Romans was not the True God.

MY first, and chief Proof, is taken from what is already said out of Holy Scripture, Fathers, Protestants and Pagans. For those universal Propositions contain all, and every God of Paganism. *V. C.* What are the Propositions of Scripture ? *All the Gods of the Gentiles are Devils.* And, *The Pagans sacrificed to Devils, not to God.* What are the Propositions of *E. S.* *One God of the Pagans was the true God, and no Devil.* Item, *The sacrifices of the Pagans were offered to the true God, and not to the Devil.* If the Logic of *E. S.* can reconcile with Truth two Contradictions, it is a rare one. Till he teach us how they can stand together, we will stick to the common received Axiom of Sophists, that both cannot be true : So one of those Propositions must be false, either that of Scripture, or that of *E. S.* now I desire him to declare whether he takes to be

true, and whether the *lyar* : God or himself.

Again, Gal. 4. 8. the Galatians *knowing not God, served those who by nature were not Gods.* Which are the words of the Apostle, and E. S. says, *The Galatians knew Jupiter, and served him, who was the true God* : Wherein he directly contradicts the Scripture.

The like Arguments might be brought from the Authority cited out of Fathers, Protestants and Pagans, who assuring universally, that all the Pagan Deities were raised from men, exclude all possibility of *Jupiters* being otherwise, he being one of them. Indeed no body ever reproached the Catholic Roman Church, that it did not adore the true God, altho many pretended the Adoration of the Saints, to be like to that of the Pagan *Idolaters* adoring of their secondary Gods : why then should the *Pagans* be absolutely said not to adore *the true God*, if they did adore him, altho they joyned others in alike degree of worship with him? But seeing E. S. and G. B. pretend *Jupiter* to be the name of *the true God blessed for evermore*, amongst the Pagans, I will shew, that *Jupiter*, according to Fathers, Poets and Protestants, was a man, as well as the rest, and I will confirm all with E. S. his own Testimony.

My next Proof is taken from those, who confound *Jupiter* with the rest of the Gods, *Saturn, Neptune, Pluto, &c.* as well as of the other Gods. We have heard *Tertullian* assure, that *Saturn* was the ancientest of their Gods, and that the rest

rest ought their being to him, and thence inferred, that he being a man, all the rest must have been so too. See also Lactan. Firm. who says, l. 1. c. 15. *It is evident all the Gods were men.* See Tertul. c. 10. p. 39. His words are cited above Sect. 3. note that Vossius l. 1. Idol. c. 18. p. 139. thinks this an invincible Argument, to prove that by Saturn the Pagans understood Adam. Now if Saturn was the ancientest of all the Pagan Gods, Jupiter who is one of them, is not *ab aeterno*, eternal, and consequently not the true God. See Minutius Felix p. 23. where Jupiter is said to be cast out of a possess body, as well as Saturn and Serapis: as having nothing peculiar above the rest. W. L. indeed put an Emphasis upon his name, Jupiter himself, when he translates those words, which is not in the Author, at least as we have him, which shews only, that the Pagans had a greater veneration for Jupiter than for the rest; yet without taking him out of the number of those Heathen Gods, who were subject to Christian Exorcisms.

My Third Proof is from such Fathers who relate his Country, Birth and Death. Minutius Felix pag. 17. *The Birth, Countreys and Sepulchres of the Gods are shewn. Dictæi Jovis. Of Jupiter on the mountain Dictæ. S. Cyp. l. de Idol. vanit. p. 204. Antrum Jovis in Creta visitur & sepulchrum ejus ostenditur, & ab eo Saturnum fugatum esse manifestum est.* You may see Jupiters cave in Candy, his Sepulcher is there shewn, and it is undeniable that he chased thence Saturn, his

Father. Lactantius Firmianus l. 1. div. instit. cap. 11. p. 39. says this Epitaph was written on his Tombe, ὁ Ζεὺς τῷ χρόνῳ *Jupiter Saturni*. S. Cyril of Alex. l. 10. contra Julianum p. 342. speaks of *Jupiter's Tomb*, and says that *Pythagoras* visited it, and writ upon it, this Epitaph, τῶδε κεῖται Ζεὺς. *Here lies Jupiter*. And *Porphyrus* boggling about the Truth of this story which ruins the Divinity of his great God. S. Cyril adds, *That Pythagoras had written the plain truth, that the greatest of the Pagan Gods was dead, and that his Countrymen the Cretans had built him a Tomb*: γέγραφε γὰρ τ' ἀλεθῆς ὅτι τέθνηκεν αὐτοῖς ὁ ὑπέρτατος τῶν θεῶν, ἔτι Κρήτες ἐτεκτήναντο τάφον. *Julius Firmicus* p. 4. says that *Jupiter* was King of *Candy* or *Crete*, that *Bacchus* or *Dyonisus* was his unlawful Son, whom in her husband's absence *Juno* caused to be killed by the Guards, who devoured his Body; but *Minerva* preserved his heart and presented it to his Father, at his return, &c.

Commodianus cap. 4. *Saturnus rex erat in terris, in monte natus Olympo. Non Divinus erat, sed Deum sese dicebat. Venit inops animi, lapidem pro filio sorpsit; sic Deus evasit, dicitur modo Jupiter ille. Saturn was a king, who out of fear of his own children, devoured them; but one of them was saved, a stone in lieu of him being given to the Father, which he swallowed, so this infant grew up to be a God, and is called Jupiter.*

My fourth Proof is from those Fathers, who absolutely refuse to acknowledge the Divinity of *Jupiter*. Origen. l. 1. contra Celsum p. 19. *As soon as we hear the name of Jupiter, we understand the son of Saturn and Ops, Juno's husband, Neptunes brother.* And l. 5. p. 262. *We will rather endure any torments, than acknowledge Jupiter to be God.* *Lactantius Firmianus*, called commonly by the Fathers, *The Christian Cicero*, whom *Photius* judges to be the most learned and eloquent of his Age, and who for his capacity was chosen by the Emperour *Constantine* the great, to be Tutor to his Son *Crispus*. He I say, l. 1. Instit. Divin. cap. 11. p. 38. says, *Jovem illum esse, qui ex Ope Saturnoque natus sit, negari non potest; vana igitur est persuasio eorum, qui nomen Jovis summo Deo tribuunt: solent enim quidam errores suos hac excusatione defendere, qui convicti de uno Deo, cum id negare non possunt, ipsum se colere affirmant; verum hoc sibi placere ut Jupiter nominetur. Quo quid absurdius? Jupiter enim sine contubernio conjugis filiaque coli non solet, unde quid sit apparet, nec fas est id nomen transferri, ubi nec Minerva est ulla, nec Juno.* It cannot be denied that *Jupiter* was born of *Ops* and *Saturn*; wherefore it is a vain or foolish persuasion, of those who would give the name of *Jupiter* to the supreme God. (Observe this Mr. E. S.) For some are wont in that manner to excuse their errors, when they had been convinced of one God, so as they could not contradict it, by saying that themselves adored him, and called him *Jupiter*. Than which what can be

more absurd ? Seing Jupiter is not worship'd without the partnership of his wife and daughter, whence it plainly appears, what this Jupiter is, and that the name ought not to be transferred thither, where there is no *Minerva*, nor *Juno*. Thus this learmed Man, whose words are so clear, that if he were now alive, and intended to reject *E. S.* his new error, he could not do it more convincingly.

My Fifth Proof is taken from the Confessions of the Jupiter himself, as you may see in *Tertul. S. Cyprian, Julius Firmicus, and Minutius Felix* above cited, add to these *Prudentius in Apotheosi.*

—*Torquetur Apollo*

*Nomine percussus Christi, nec fulmina verbi
Ferre potest, agitant miserum tot verbera lingue
Quod laudata Dei resonant miracula Christi,
Intonat Antistes Domini : fuge callide serpens,
Exue te membris, & spiras solve latentes.*

*Mancipium Christi, fur corruptissime, vexas ?
Desine, Christus adest, humani corporis ultor :
Non licet ut spoliū rapias, cui Christus inhaesit.
Pulsus abi, ventose liquor, Christus jubet, exi.*

Has inter voces medias Cyllenius ardens

Ejulat, & notos suspirat Jupiter ignes.

Out of which Verses *E. S.* may learn, first the Form of our Exorcisms, which to this day are made after that manner, trampling the proud Spirit under our feet, with disdainful language.

E. S. may learn secondly the force of them, which by invisible stripes did scourge those pretended Gods, till they forced them out of their posses.

possession. *Nec fulmina verbi ferre potest, agitant miserum tot verbera lingua, quod laudata Dei miracula resonant.*

He may learn thirdly, that not only the lesser Gods; but even *Jupiter* himself was subject to the whips and torments inflicted by our Exorcists.

My Sixth Proof is draw from the Opinion of the Pagans. See *Natalis Comes* l. 2. mythol. c. 1. and sequent. Where you find many cited. *Lucian in Jove Tragado*, says that *Damis* an Atheist, having objected to one who defended the Divinity of the Gods, that *Jupiter* the chief of them was dead, as also his sepulcher, which was extant, and a Pillar near it, testifying the truth of that death: *Jupiter* he says, grew pale, and dismayed hearing it, being conscious of the Truth, and that Trnth tended to root up the Opinion of his *Divinity*.

My Seventh Proof is grounded on what the Fathers write of him, viz. 1st. That he was not a God. 2^{ly}. But that he was a Man. 3^{ly}. That he was a wicked man, subject to such vices, as would make any civil man blush. *Justinus M. Paran*, pag. 2. shews him to have bewayled like a woman the death of *Sarpedon*. His insatiable lust both after women and boys, is known to all; so is his Ambition, which shewed it self by his Rebellion against his own Father. Now how can the Fathers be excused from horrible Blasphemy, in accusing the Pagan *Jupiter* of these crimes, if he be the true God?

I conclude this Proof with an invincible Reason taken out of *S. Austin* l. 1. *de consensu Evangelistarum*. c. 26. None of all the Gods adored by Pagans, opposed the Adoration of any other. *Diana* and *Minerva* never express'd any dislike of men adoring of *Venus* and *Priapus* ; *Saturn* was willing his rebellious Son *Jupiter* should be adored ; *Vulcan* very quietly endured the company of *Venus*, his wanton Wife, and of *Mars*, whom he had found in *flagranti* with her. And *Jupiter* never checked his daughter *Venus*, for those filthy faults, which would have made her unfit company for civil Men, or Women. Whence the Saint concludes them all, and *Jupiter* too, to have been Devils, who aimed only at the corruption of manners. This he confirms, from the Law of *the true and living God*, who forbid them all to be adored, commanded all their Statues to be pulled down, all their Rites, and Ceremonies, and Sacrifices to be abolished. By which, *Satis ostendit illos falsos atque fallaces, & se esse verum ac veracem Deum*, he convinces sufficiently that false Opinion newly broach'd by *E. S.*

My last Proof is taken from the Testimony of learned Protestants, who all acknowledged this Truth, till the desire of accusing Popery engaged *E. S.* in the contrary Opinion. We have seen *W. L.* naming *Jupiter* himself. *Godwin*. l. 4. *Antiquitat*. c. 2. says that *Jupiter* and *Baal semen*, which signifies *the Lord of Heaven*, is one and the same thing, viz. The Sun, as the Queen
or

or *Lady of Heaven*, is the Moon. *Vossius* is of the same Opinion with us, that *Jupiter* was a Man. We have seen above that *E. S.* in his *Origines Sacrae*, says in general, that all Heathen Gods had been Men, and approved of *Philo Biblinus* his Judgment, who blamed the subtiller Greeks turning all to Mythologies. Let us now see, what he says of the several Gods, and of *Jupiter* himself in particular.

E. S. l. 3. Origin. Sacrar. c. 5. pag. 587. Jupiter who was the same with Cham, was call'd Ζεύς παρὰ τῶν Ἑλλήνων: *as Cham from Chamum, fervere, incalescere, Αμμῶν ὃν Αἰγύπτιοι καλέουσι τὴν Δία, says Herodotus, him whom the Greeks call Ζεύς, the Egyptians called Cham, or Ammun rather. So Japhet, whose memory was preserved under Neptune, to whose portion the Islands in the Sea fell. And pag. 589. Vossius hath taken a great deal of pains to digest in an historical manner the Stories of the several Jupiters, whereof he reckons two Argives, a third the Father of Hercules, a fourth a King of Phrygia, and two more of Creete, to one of which without any distinction the Actions of all the rest were ascribed and WHO WAS WORSHIPPED UNDER THE NAME OF JUPITER. And p. 594 As the Story of Saturn and Noah do much agree, so the three Sons of Noah, and those of Saturn, Jupiter, Neptune, and Pluto have their peculiar resemblances to each other. Of which Vossius and Bochartus have largely spoken, and we have touch'd on already. Besides which this latter Author*
hath

hath carry'd the parallel, lower, and finds Canaan the Son of Cham, the same with Mercury the Son of Jupiter. As it was the curse of Canaan to be a Servant of Servants ; so Mercury is always described under servile Employments : his wings seem to be ships of the Phenicians, who were derived from Canaan ; his being the God of Trade, notes the great *Merchandise* of the Phenicians and Mercuries thievery notes their piracies, or at least their subtilty and craft. He was the Father of Eloquence and Astronomy, as Letters and Astronomy came from the Phenicians into Greece. This, and much more to the same purpose, may be found in that Chapter, in *E. S.*

By what strange *Apotheosis* did this change happen, that that same Person, who till the year of our Lord 1663 (when the *Origines Sacrae*, were printed) was a gross body should by the Year 1676 become a pure Spirit ? that the Son of Noah should be the *Creator of Heaven, and Earth*, and cursed Cham, be changed into God blessed for evermore ? This *Metamorphosis* deserves a place in *Ovids* Poem, as well as any in the Pack. By what Art Magic was it made ? By what Revelation was it made known to *E. S.* Here we have Dr. *Stillingfleet* against Dr. *Stillingfleet* : He now destroying what he then built, building what he then destroyed, making himself evidently a *Transgressor*. Gal. 2. 18. He took it unkindly of *I. W.* that accused him of contradicting himself, it may be, he will be offended with *W. E.* for the like fault, if it be one.

one. But who can hinder *Truth from offending*, when it sets before a Man's eyes his own faults. *Veritas odium parit*, says the Comical Poet, viz. when it reprehends us, otherwise it is beloved, *Veritatem lucentem diligunt, arguentem oderunt*, says S. Aug. But let us consider some of his grounds, and those the chief ones for *Deifying the cursed Cham*, or the more accursed *Divel*, who took on him that name *Jupiter*.

E. S. pag. 34. 35. and 36. Numa believed one supreme God, and he thought and adored *Jupiter* as such, seeing he appointed a Flamen *Dialis*, as the chief of all the rest, and erected a *Capitol* to *Jove*. He tells us, it was vowed by *Tarquinius Priscus*, in the *Sabin War*, carried on by *Servius Tullius*: that *Tarquinius Superbus* was at vast charge about it. That it stood upon 800 foot of ground, was not finish'd, till after the *Expulsion* of *Tarquin*, and was then dedicated with great Solemnity by *Horatius Pulvillus*, being both *Consul* and *Pontifex*. And from that time this was accountnted the great Seat of God and Religion amongst them, it was *Sedes Jovis*, in *Livy*, *Jovis summi Arx*, in *Ovid*, *Terrestre domicilium Jovis*, in *Cicero*, *Sedes Jovis*, O. M. in *Tacitus*; and if anything more (says he) can be added, it is only what *Pliny* saith in his *Panegyrick*, that God was as present there, as he was in *Heaven*. Thus he. Where had he told us the names of the Architect, and subordinate Officers and Workmen, the wages each of them received, in what money it was paid, and

and when, and where, and by whose hands. How many dogs accompanied their Masters to the Dedication, and what order was taken to prevent their playing or quarelling one with another, lest they should disturb the Devotion, and spoil the Feast; he had shew'd more reading, and added very much to the force of this Argument, which for want of such fine erudite Observations, will be found weak and insignificant.

For as to the *Flamen Dialis*, I grant that *Flamines* were their Chief or High-Priests designed for the Service of particular Gods (yet so as the *Pontifex Maximus* was above them which E. S. ought not to be ignorant of) as also that *Jupiter* was the chief God the Pagans adored, but the Authorities of Fathers force us to think them all no better than Men. S. *Austin* expressly says. *l. 2. de Civit. Dei. c. 15.* there were three *Flamens*, *Dialis*, *Martialis* and *Quirinalis*. *Vives* upon that place will teach us, that there were others afterwards instituted, as *Pomonalis* to *Pomona*, and another to *Cesar*, and to other lesser Deities; which later were of an inferior Order to the Three first. Now whence will E. S. draw his Assertion of *Jupiter's* being the true God? from the Officer *Flamen*? he must then say in a like manner, that *Romulus*, *Pomona* and *Cesar* were the true God, and not Men, seeing they had their *Flamines* too. Or was it, because he was *Dialis*? this is a begging the thing in question, and which is worst of all for E. S. S. *Austin* teacheth us, *l. 2. de Civit. Dei*

e. 15. that that very *Jupiter*, to whose Service the *Flamen Dialis* was ordained, was the Son of *Saturn*, and brother to *Pluto* and *Neptune*.

From the Officer of the *Capitol*, we will accompany *E. S.* to the *Capitol* it self, and learn what Stories that so costly Building will tell of the God adored in it: We will take *S. Austin* in our Company for a Guide. We shall find in it *Jupiters Breast-Plate* (*Jovis Ægyda*) says the Saint, l. 1. de *Conf. Evang.* c. 23. we shall find the Goat *Amalthea* who had suckled and nursed him in his Infancy, says *S. Austin* l. 6. de *Civ. Dei.* c. 7. Whence as well as *St. Austin* I propose a Question: *Quid de Jove senserunt, qui ejus nutricem in Capitolio posuerunt?* What Opinion had they of *Jupiter*, who placed his Nurse in the *Capitol*? We shall find *Juno* and *Minerva* Wife and Daughter to *Jupiter*. Lastly, (but that we come too late) we should have seen in their sacred Rites, a Representation of the Life and Death of the God *Jupiter*. *S. Austin*, l. 1. de *Conf. Evang.* c. 23. *Varo dicit Deorum sacra ex cujusque eorum vitâ vel morte, quâ inter homines vixerunt vel obierunt, esse composita.* Had *E. S.* been wise, he should rather have diverted us from the *Capitol*, for it was to that great Building, that *S. Austin* appealed, being to confute some Philosophers, who, (just as *E. S.*) said *Jupiter* was the true God. *Numquid & Capitolia Romanorum, opera sunt Poëtarum:* says he loc. cit. *Quid sibi vult ista non Poëtica; sed planè Mimica varietas, Deos secundum Philosophos*

losophos in libris querere, secundum Poëtas in templis adorare. Was the Capitol built by Poets, in which there are so many signs of Jupiter's having been a Man? What Changlings are you Pagans, who seek your Gods with the Philosophers, and adore them with the Poets

Now to the Titles and Attributes of this God: *Optimus, Maximus, Cæli Rex, Deum Pater atque hominum Rex, Jovis omnia plena.* Which E. S. alledged pag. 36. and p. 44. he addeth the Authority of S. *Austin* l. 4. de Civ. Dei cap. 9. that to represent his Authority, they placed a Scepter in his hand, and built his Temple on a high hill. Answer. If E. S. had read on the following Chapter in S. *Austin* (l. 4. de Civ. Dei c. 10.) he would have seen Proofs, that *Jovis omnia plena*, was spoken by *Virgil* of the Son of *Saturn*, and that according to their own Dogms, that Saying was false. He will find the like l. de Consensu Evangel. c. 2. ; *Arnobius* l. 1. p. 9. Answers the Pagan, who alledged the Argument in this Nature: *Dissimilia copulare, atque in unam speciem cogere, inducta confusione conamini.* You endeavour to joyn things as distant as Heaven and Earth, Eternity and Time ; for God had no beginning, nor cause : Your Jupiter had a Father and Mother, Grand-fathers and Grand-mothers, and Brothers : *Nunc nuper in utero matris formatus*, he was but lately conceived in his mothers womb. And *Lactantius Firmianus* l. c. 11. p. 33, *Regnare in Cælo Jovem Vulgus existimat ; id & doctis pariter & indoctis persuasum*

suasum est, quod & Religio ipsa, & Precationes, & Hymni, & Delubra, & Simulachra demonstrant; eundem tamen Saturno & Rheâ genitum consistitur. Quomodo potest Deus videri, aut (ut ait Poëta) hominum rerumque repertor, ante cujus ortum infinita hominum millia fuerunt? All Pagans both learned and unlearned, are persuaded, that Jupiter reigns in Heaven. Their Religion, and Service, and Temples testifie this; yet the same persons profess, that he was the Son of Saturn and Rhea. Which two Points of their Faith are inconsistent; for how could Jupiter be the Founder of all men, seeing many thousands of men had been before he was born or conceived? When E. S. shall have considered this, he will think his calling T. G. S. Opinion wild, and absurd, very rash, ungrounded and impertinent.

Objection : How could such contradictions be admitted by wise men; for such were the Romans and Greeks? especially considering, as E. S. says p. 39. The Romans had an ancient law which forbade the Poetical Fables? **Answer.** This is to rely on Reason in matter of fact, against clear Testimonies of Antiquity. If there was such a Law, it was very ill kept, as many others are. No Authors more exactly observant of Decorum, than Cicero and Virgil: to which we may add, it may be Terence, as exceeding all Latins in Dramatical Poems. Cicero cited by S. Austin l. 1. de cons. Evang. c. 23. in Tuscul. qq. l. 1. says, Si scrutari vetera & ex iis, qua Scriptores Græcia prodiderunt, eruere coner, ipsi illi

illi Majorum Gentium Dii qui habentur, hinc à nobis profecti in cælum reperiuntur. Quare quorum demonstrantur sepulchra in Græcia : reminiscere, quoniam es initiatus, quæ traduntur Mysteriis, tum denique, quàm hoc latè pateat intelliges. If we look over our ancient Records, if we consult what Greek Authors deliver, we shall find, that even the Prime Gods, from Earth past to Heaven. Examine whose Sepulchres are shewn in Greece : Call to mind, seeing you are initiated, what our Rites express, and you will find how far this Principle goes. Again, Qui hanc Urbem condidit, Romulum ad Deos immortales benevolentiam famamque sustulimus. The Founder of this city Romulus, owes his being a God to our good wills. As if it were in weak Men's power to raise Men to Heaven, change them into stars, and place them amongst the Gods!

And *Virgil* l. 4. *Georgicor.* speaks as followeth :

-----*Natura apibus quas Jupiter ipse
Addidit, expediam : pro quâ mercede canoros
Curetum sonitus, crepitantiaque æra secunda
Dictæo cæli Regem pavere sub antro.*

Which are thus Englished by *Ogilby*.

Now Ile declare those gifts which were conferr'd
On Bees by Jove himself for what Reward,
They followed tinkling Brasses and Curets sound
And fed the King of Heaven under ground.

As if that Jupiter had bestowed their Nature on the Bees, to whom he was beholding for his Food during his Infancy, and who was many Ages younger than they.

And

And *Terence* in *Eunucho*, charges the Rape of *Danae* on the true God of Heaven. *At quem Deum ? qui templa cali summa sonitu concutit. That God which shakes the starry vault of the Heavens, with Thunder.* Those who desire more Examples of those Extravagances, may read *Athenagoras* pag. 20. *Justinus M.* or any of the other Fathers, who have written against the Pagans. They will find many causes to dread the Judgment of God executed on those Men so wise in all other things ; but struck with blindness in this main Point, very deservedly, for their ingratitude to God, whom they knew ; but did not glorifie him as God, neither were thankful, but became vain in their Imaginations, and their foolish heart was darkned.

SECTION V.

Whether all, or the greatest part of the Pagans believed the one true God ?

OUR Dispute is not of the first beginners and planters of *Idolatry* ; but of those who lived at, and since the time of *Christ*, till *Christianity* prevailed.

I do not doubt at all, but God, when he created Man, endowed him with all Knowledge necessary for the end, for which he created him: and certainly that of his Creator was as necessary as any, seeing upon it was grounded his Obligation to serve God, by fulfilling his Will

and obeying his Commands.

It is, I think no less certain, that all and every Soul, at its Creation, receives an *Idea* of God and that so deeply imprinted in it, that no ignorance, no want of Education, no bad Instruction, can wear it out, or entirely deface it. Hence it is, that altho several barbarous Nations adore, as Gods, things which are not God, (as hath been seen of the *Pagans*,) yet there never were any without some Object of Adoration, which they thought to be *God*. Yet Reason left to it self, and taking the freedom of Discourse about it, will cover it with Errors, which may darken its lineaments without destroying it; as Rubbish thrown upon an excellent Statue, will hide its Beauty from the Spectators eye, altho it never alters the situation of its parts, nor destroys their proportion. One great Advantage we have by *Faith*, is that it fixeth in our Souls a right Idea of God, and excludes those Imaginations which are inconsistent with it. The whole created World is left to the Disputations of Men's hearts (*Eccles. 3. 11.*) for the Exercise of their Intellectuals, in which they are often mistaken (for they shall not find out the work, that God maketh from the beginning to the end.) yet their Errors are without prejudice to the main chance, their Salvation; as long as they contain themselves within their Bounds, nor endeavour to know more of God, then they should, or have learnt of him, nor labour to measure *Immensiry* with a *Span*.

Span. Otherwise by lamentable Experience they will find the Truth of those words, *Scrutator Majestatis opprimetur à gloria*. Of which we have as many Examples, as Philosophers, who attempted it. The wisest of them all in this was, *Simonides*, who said ingenuously to *Hero*, that the more he studied it, the less he understood of it. Hence *S. Austin* l. 8. de Trinit. c. 2. having said that *God is Truth*, gives us warning to stick in the thought of that Term : *Noli querere quid sit veritas, statim enim se opponent caligines imaginum corporalium, & nubila phantasmatum, & perturbabunt serenitatem, qua primo ictu illuxit tibi, cum dicerem Veritas. Ecce in primo ictu quo velut coruscatione perstringeris, cum dicitur veritas, mane si potes, sed non potes. Relaberis in ista solita atque terrena.* When I say, *Truth*, examine not what it is I mean, otherwise mists of Phancies and clouds of corporeal Images will interpose and bereave you of the light that appeared at first : stop, if possible in the first glimpse of the light : but you cannot do it, for you always slide into other thoughts. And the following Chapter he discourses in a like manner of the Thought of Good. *Bonum hoc, & bonum illud. Tolle hoc & illud, & vide ipsum bonum, si potes, ita Deum videbis, non alio bono bonum ; sed bonum omnis boni.* Speak not of this good, or that good : take away this, and that and see, if possible, goodness it self and you will see God, not good by any other goodness distinct from him ; but the goodness of all good things. Thus whither we conceive God, as the prime Truth,

or as the sovereign good, our first Thoughts are Orthodox ; as coming from God the Author of Nature, and our misery proceeds from our not stopping in them.

This was the reason why *Tertullian l. de Testim. anima c. 1.* being desirous to shew, for the Satisfaction of the Pagans, that natural Image of one God, which all Souls ever had, examines only such a Soul, as retains its native simplicity, without any adscitious knowledge. *Non eam te advoco, faith he, quæ scholis formata, bibliothecis exercitata, Academicis & Porticibus partam sapientiam ructas. Te simplicem & rudem, & impolitam, & idioticam compello, qualem habent, qui te solam habent illam ipsam de compito, & trivio, de textrino totam. Imperitiâ tuâ mihi opus est, quoniam aliquantulæ peritiæ tuæ nemo credit. Ea expostulo, quæ tecum in hominem infers, quæ aut ex temetipsa, aut ex quocumque Authore tuo didicisti.* I would not have thee O Soul, framed in Schools, conversant in Libraries, filled with the Learning of the Platonicks or Stoicks, I desire thee rude, simple, unpolish'd, and an idior, such as thou art in the poorest and meanest Artisan. I have need of thy Ignorance, for thy learning is suspected. I would know what sentiments thou broughtest with thee into thy body, whether thou hadst them of thy self, or receivedst them of thy Creator. He says the same in substance in his *Apologetick cap. 17. p. 43. and 48.* only he extends this Testimony of the unlearned, to the learned Soul, in sudden occurrences, when acquired Learning is useless, and nature alone worketh

worketh. And he gives another reason, why our Understanding retains not as it should do, the first Idea of God : the greatness of the object, surpassing its capacity. *Deum vis magnitudinis & notum hominibus objecit, & ignotum.* Which you may likewise find in S. Cyp. de Idol. van. p. 206.

Out of what I have said, you may see, that our question is not, whether we have all a natural Opinion of *one God*? But whither the Religion of the *Pagans* did teach, that there was but *one God*? or whether the Unity of God was a principle of their Religion, and an Article of their *Faith*?

Our Answer to this Question ; is *negative* : So that we say *Polytheism* was an essential Point of *Paganism*, and one main Question debated betwixt *Christians* and *Pagans*, was whither there was only one God? This I gather first out of Scripture. *Psal. 75. (or 76.) Notus in Iudaea Deus, & in Israel magnum nomen ejus. In Iudah God is known, and his name is great in Israel.* As if out of the people of *Israel* he had not been known. S. *Hierom* says that is to be understood before the Cross of *Christ* had lightned the world. *Antequam illuminaret Crux mundum, & antequam videretur Dominus in terra : quando autem venit Salvator, in omnem terram exivit sonus eorum.* But when our *B. Savior* came, the name of God was spread to the extremities of the Earth, amongst the Believers or *Christians*.

And S. Austin. Solent inimici Domini Jesu Christi omnibus noti Judaei gloriari in isto Psalmo, quem cantavimus, dicentes : Notus in Judea Deus, & insultare gentibus quibus non est notus Deus, & dicere quia sibi solis notus est Deus, alibi ergo ignotus. Notus est autem revera in Judea Deus, si intelligant quid sit Judea. Nam verè non est notus Deus, nisi in Judea. Ecce & hoc nos dicimus, The known Enemies of our Lord Jesus Christ, glory in this Psalm and insult over the Gentiles, saying, that God is known to them, the Jews, wherefore he must be unknown to the Nations. Now we grant that God is known only to Jews or in Jewry. And then he shews that the Christians Circumcision of the Heart and Spirit (of which Rom. 2. 29.) doth entitle them to the Knowledge of God, restrained in that Psalm to *Juda*.

Secondly, out of Testimony of the Pagan Gods, taken out S. Cyril of *Alexan.* lib. 5. contra *Julianum*, pag. 108. where he says : *Ἐπὶ τῷτο μεμαρτύρηται τὰ Ἑβραίων δόγματα καὶ παρὰ τοῦ Ἰουλιανῆ θεῶν ἀρκομένους γάρ πινθη πίθοι πρὸς τὸ Ἀπόλλωνος νέων, ἐρομένους τε καὶ ἀναμαθεῖν ἐθέλοντος τίνες αὐτοῖς ἦσαν ὅτι μάλιστα σοφὸι τοῦ ἐθνῶν, χρῆσαι φασὶ τὸ αὐτοῖσι δαίμονα.*

Μενοὶ χαλαῖσι σοφίην λαχόν, οἷαυρ Ἑβραῖοι Αὐτο γένητον ἀναχτα σεβάζομενι θεὸν αὐτόν.

The Doctrin of the Hebrews is confirmed by the Testimony of *Julian's* Gods : *Apollo* being consulted, what Nations were the wisest ? The Oracle answered

red : The Chaldeans, for Philosophy, or natural Learning, but the Jews (who adore only one God and King) for Divinity. As the Poliglot paraphrases the Oracles sense, Prolog. 12. pag. 82. This Oracle is also cited by Justinus M. Paran p. 23. and Theodoret l. 1. de curan. Græc. Affect. pag. 472. where he brings Porphyrius owning the Oracle.

Thirdly out of Fathers. We cannot desire a better witness of the Sentiments of the Pagans, and the Point disputed betwixt them and Christians, than Tertullian, who very probably had been one himself, at least had convers'd with their Persons, and Writings : what I cite here out of him, is the more to be valued, because S. Cyprian uses the same Argument, lib. de Idol. vanit. pag. 207. Now Tertullian, lib. de testimonio animæ c. 2. *Non placemus, Dominum prædicantes hoc nomine unico unicum, à quo omnia, & sub quo universa. Dic testimonium si ita scis. Nam te quoque palam, & totâ libertate, quâ non licet nobis, domi ac foris audimus ita pronunciare, quod Deus dederit, & si Deus voluerit : eâ voce, & aliquem esse significas, & omnem illi confueris potestatem, ad cujus spectas voluntatem, simul & ceteros negas Deos esse, dum suis vocabulis nuncupas Saturnum Jovem. Nam solum Deum confirmas, quem tantum Deum nominas, ut & cum illos interdum Deos appellas, & alieno & quasi pro mutuo usa videaris.* The Pagans are displeased with us, when we preach one Lord, from whom are all things, to whom are all subject. Speak O Soul, what thou

thou knowest of this, speak boldly with that freedom which is granted to thee, tho denied to us. Thou sayest, God grant it, if it please God : by which words thou exprestest some one, and acknowledgest, that he hath all power, and denies those to be Gods, whom thou designest by their Names, Saturn, Jupiter, Mars, &c. For thou professest to believe one whom thou callest God of thy self; and when thou givest that name to others, thou usest borrowed notions.

Again Apolog. 17. pag. 47. *Quod colimus, Deus unus est.* This is the Christian Position against Pagans, *We adore only one God.* And p. 48. *Vultis ex operibus ipsius, vultis ex anima ipsius testimonio, comprobemus : quæ licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus & concupiscentiis evigorata, licet Diis falsis ex ancillata, cum tamen resipiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, & sanitatem suam patitur, Deum nominat hoc solo, quia propriè verus hic unus, Deus bonus & magnus. Et quod Deus dederit, Judicem quoque illum contestatur, Deus videt, Deo commendo, & Deus mihi reddet.* Shall I prove this one God out of his works, or out of the testimony of man's Soul? which altho it be shut up in the prison of the Body, spoiled by bad Instructions, weakened by concupiscence, and enslaved to false Gods, yet if she come to her self, she professes one God, great and good, she calls him to witness, saying, God knows, I leave it to God. Then Tertullian concludes with this Exclamation, *O testimonium anima naturaliter Christiana.*

O testimony of a Soul, which is Christian by nature! Now I desire to know of *E. S.* how he could infer the Soul naturally to be Christian, because naturally it owned *one only God*, if this were not the main point controverted? will he say, I am a Protestant because I profess to believe *one God*, as Protestants do? or shall I ever think *E. S.* a Papist, for saying he *believes in Christ*. No certainly, those being Points in which both parties agree. *Tertullian's* great wit would never be so easily surpriz'd with hopes of a Profelyte, if what *E. S.* says be true, that both contending Parties agreed in professing *one God*.

The same Reason might be brought out of *Minutius Felix*, who says pag. 14. *Audio vulgus cum ad cælum manus tendunt, nihil aliud quam Deum dicunt; & Deus magnus est. Vulgi iste naturalis sermo est, an Christiani consistentis oratio? I hear the People call upon God. (naming only one) Are these words the speech of Pagan, or the Confession of Faith of a Christian.*

Here methinks, I see *E. S.* triumphing, as finding what destroys my Conclusion, in the foregoing words: which shew that all the people believed *one God*. But I answer, that all exprest that belief in their indeliberat Actions, and deliberately acted contrary: and for that reason were ἀνομάτοι condemned by their own judgment. Let us hear *Tertullian* l. de testim. animæ c. 6. p. 126. *Merito igitur omnis anima rea & testis est, in tantum rea erroris, in quantum testis*

reflis veritatis, & stabis ante aulas Dei in die iudicii, nihil habens dicere. Deum predicabas, & non requirebas, damonia abominabaris, & illa adorabas. Judicium Dei appellabas, nec esse credebas: Inferna supplicia praeſumebas, & non praeſavebas: Christianum nomen ſapiebas, & Christianum perſequebaris. Wherefore every Soul is deſervedly guilty, and witneſs againſt herſelf the more guilty of her error, becauſe ſhe is witneſs of the Truth: ſhe will in the day of Judgment, ſtand before the Tribunal of God, and have not one word to ſay for her ſelf, when it ſhall be reproach'd to her: Thou diſt ſpeak of God, and diſt not ſeek him: Thou hateſt the Devil, and diſt adore him: Thou diſt appeal to Gods judgment, without believing it: Thou diſt ſpeak of the pains of Hell, without endeavouring to avoid it: Thou haſt in thy heart that great Christian Truth, That there is but one God; yet thou diſt perſecute Christians, for profeſſing it.

Commonly the Fathers labor to prove the Unity of a God, againſt the Pagans, ſo doth Juſtinus M. Athenagoras, Minutius Felix, S. Cyril, and others. To what purpoſe that, if all believed it? Origen. l. 1. contra Celf. p. 5. reduces the Diſputes againſt Pagans, to two heads, Idols and Poliſtheiſm.

I end with Laſſantius Firmianus l. 1. divin. inſtit. c. 1. pag. 8. ſays to Conſtantine the Great, Tu primus Romanorum Principum, repudiatis erroribus majeſtatem Dei ſingularis ac veri, & cognoviſti, & honoraviſti. Thou art the firſt of all the Roman Emperors who adored the only true God.

How

How could *Constantin* have been the first, if all other Emperors, had adored the *only true God*, before him?

Yet I desire *E. S.* to answer one or two Questions : If all the Understanding Men amongst the *Pagans* believed *One God*, how came *Socrates* to be condemned for that Opinion by the *Areopagites* ? Why did *Plato* fear the same Fate, and for that Reason deliver his Sentiments so obscurely, about that *One God* ?

There occurs to me one only tolerable Objection, against what I here assert : *viz.* That *Faustus* the *Manichaean* reproaches to Christians, That they received the Opinion of *Monarchy* (that is the Belief of one God) from the *Pagans* : whence it follows, that the *Pagans* believed but one God. To which I answer 1. It is certain we received that Dogme, not from *Pagans*; but from God : So *Faustus* is most certainly mistaken in that. And why may not we suspect his Testimony, as to the other part of the Opinion of *Pagans*, concerning one God ? I answer 2. with *S. Austin. l. 20. contra Faust. c. 19.* That the *Pagans* were not to such a degree blinded with their false Gods, and true Devils Arts, as to have entirely lost the Image of *one true God*, received at their Creation : tho for their Ingratitude to their Creator, they were permitted to fall to the Adoration of the *Creatures, Idols and Devils*. Thus *S. Austin.* Certainly their Wise Men through the mist of pompous Ceremonies could see the Fondness of Men,
that

that invented them, and the wickedness of Devils, who promoted them.

Nay I willingly grant, that all learned *Pagans* blamed the Poetical Fables of their Gods. I acknowledge with *Tertullian Apolog. c. 46. pag. 75.* That the Philosophers impugned them, and were for this applauded, and honored by the rest. Yet after all this, what those same Philosophers taught concerning the God, is pitiful and worse ; as you may see in *Tertul. Justinus M. and Athenagoras.* The *Epicureans* fancied him fondly, as if they designed to make him ridiculous. *Deos jocandi causâ induxit Epicurus pellucidos atque perflatiles. Cicero Tuscul. qq. 5.* (See *Seneca l. 4. de Beneficiis. c. 19*) The *Stoicks* promise, to make their wise Man as happy as the Gods, (*Philosophia mihi promittit, ut me parem Deo faciat, Seneca Epist. 49.*) does not so much raise him, as abase them. Yet in reality that Similitude, which they promis'd, was no great perfection or advantage, seeing they thought the whole World to be God. *Quid est Deus ?* said *Seneca l. 1. natur. qq. quod vides totum, & quod non vides.* All things visible and invisible are God. And *Origines l. 5. contra Celsum p. 235.* says the *Stoicks* thought the World to be the first God : The *Platonists* allowed it to be the second God : and some others pulled it down to the third rank. The *Platonicians* are thought to have written the most divinely of the Divinity : yet if we credit *Tertullian (a)* they gave it a Body. *Aristotle*

(a) *Apolog. c. 47.*

stole the most exact in other things of all Philosophers, nails God to the highest Heaven, l. 8. *Physic. c. 10. t. 84.* And altho he had the disposal of Superlunary Bodies, yet all Sublunary things were out of his reach and jurisdiction, being subject to Fate, as *Theodoret. l. 5. de cur. Grac. Affection. p. 551.* and elsewhere assures. Nay *Aristotle* seems to own no knowledge in God: For l. 2. *Magnor. moral. 15. p. 193.* he says, God knows nothing distinct from himself, otherwise that thing would be better than God: Neither doth he know himself; for we think those rave, or are mad, who entertain their thoughts about themselves. What shall I say of his *Intelligences*? which whilest he makes *necessary Beings, self-existent, endow'd with infinite power, &c.* he seems to Deifie.

Which I do not relate, with any intention to insult over those great Men, for their *Errors* (a) whose Wits I admire, and whose Labors have been very beneficial even to me; but only to

(a) *Hieron l. de erroribus Orig. Absit eorum insultare erroribus, quorum miror ingenia.*

shew *E. S.* and the learned person, (whose works pag. 6. he promises or threatens us with) what little solid Truth concerning the *Divinity* is to be found in Pagans Writings: to the end we may glorifie the one great God, who with his one *Divine Word made Flesh*, confuted all the others long discourses and voluminous errors: To the end we may be thankful to the *Father of Lights*, for having given us his saving Truth,
and

and freed us from those dark Wandrings and intricate Labyrinths, of humane Wits.

SECTION. VI.

Of the unknown God at Athens.

THe greatest difficulty (against what I have said, *Señt.* 4. about the *Pagan Jupiter*, not being the true God, but first a Man, and then a Divel (is taken from *Act.* 17. 23. *I found an Altar*, says the B. Apostle, *with this Inscription, TO THE UNKNOWN GOD*, whom therefore ye ignorantly worship, him I declare unto you. This *E. S.* pretends to be meant of *Jupiter*, and confirms it very artificially out of *A-ratus*, out of whom *S. Paul* cites some pieces of Verses. And *S. Paul* saying he preach'd him, it will follow that he preach'd *Jupiter*, and so *Jupiter* must be a name of the true God: for certainly *S. Paul* never preach'd any other. Thus *E. S.* p. 7.

How his learned Adversary *T. G.* hath managed this debated Point, I cannot tell; but doubtless his works, if I had them, would give me great light. And what I say, I shall willingly reform according to his, in case it may be materially different.

I think it certain, that *the unknown God*, was not *Jupiter*. To prove this, I may bring all those Authors, *Pagans* and *Christians*, who speak of the occasion of dedicating this Altar. Again

Jupiter

Jupiter could not be said, to be an *unknown God* in *Athens*; for they knew his Country, his Birth, his Life and Death, his Sepulcher, his Gests, his Parents, &c. Their Theaters, their Tribunals, their Temples, did ring with his Name. Thirdly they had Altars erected to his honor, in their *Forum*, their Corners-of-Streets, and even in their private houses; whereas there was only one Altar erected to this *unknown God*. Fourthly had *S. Paul* declared *Jupiter* to them, he would at least *en passant*, have rejected those absurd Fables, which were told of him: Of his Birth and Death, of his Rebellion and filthy Lust, &c. (which are much more unbeseeming a God, as being more dangerous to mortality than the things the Apostle speaks of.) At which the Apostle doth not hint in the least manner.

Hence it followeth, that *S. Paul* did not preach *Jupiter*; this is evident of what I have said, and the Apostles words, *Quem ignorantes colitis hunc ego annuncio. Whom you ignorantly worship, him I declare.* So that he speaks clearly of the *unknown God*, who was not *Jupiter*.

What shall we then say to *Aratus*, who clearly speaks of *Jupiter*? Answer. What he said of God was true, and conformable to that *natural Idea*, which as is above said, we all have of God; but he erroneously applied to *Jupiter*, the *Arch divel*. Now *S. Paul* takes his thoughts which were true, and applies them to that *self-existent Being*, to whom alone they belong:

as if a Crown by Rebels set upon a Subjects Head, should be taken off it, and set on the Kings, to whom of right it belongs.

Where, by the by, we may take notice of a gross Error of *Seneca*, who says, it is as good to have no thought at all, as an erroneous one of God : *Quid interest Deum neges, an infames?* God out of his goodness to Man hath given him that Idea of himself, which being preserved altho defaced with Errors, yet will help to correct them when we make a right use of our Reason. As the statue (of which I spoke in the Fifth Sect.) laid in the dirt, may be taken up, brush'd and wash'd, so as to be restored to its first Beauty. Thus *S. Austin* convinced himself, that the *Manichæan* Heresie could not be true. Thus the Philosophers saw the Falshood of their *Pagan Religion*.

I pray God many others, who at this present hold Errors in Religion, may so use their Reason as to overcome them.

A Conclusion of this Treatise.

To conclude this whole Treatise, we will use two or three Passages of *Tertullian*, to confirm, what we have hitherto said. *Imprimis c. 11. p. 40. Sicut Deus vestros homines fuisse non audetis negare, ita post mortem, Deos factos, insti-*
tuistis asseverare. Seeing you dare not deny your Gods to have been men, you resolve to stand to their having been made Gods after their Death.
 And

And to Jupiter in particular he applies that general Assertion, pag. 41. *Vani erant homines, nisi certi sint ipsum Jovem quæ in manu ejus impositis fulmina timuisse.* Men are very foolish, if they doubt of Jupiters having feared the thunderbolts which you put into his hands. What thinks E. S. was not Jupiter a Man in Tertullian's Opinion?

Again Tertul. l. de Idololatria c. 21. *Scio quendam, cui Dominus ignoscat, cum illi in publico per litem dictum esset, Jupiter tibi sit iratus; respondisse, imo tibi. Quid aliter fecisset Ethnicus, qui Jovem Deum credidit? Confirmavit Jovem Deum, per quem se maledictum indigne tulisse demonstravit remaledicens. At quid enim indigneris, per eum, quem scis N I H I L esse? I know one, (whom God forgive) who when one wrangling with him had said: The wrath or curse of Jupiter fall upon thee, answered, upon thee rather. Would a Pagan have answered otherwise, who believed Jupiter to be God? He seemed to acknowledge his Divinity, when he shewed himself so concern'd for the imprecation of his wrath. For why should he trouble himself for his anger; whom he knows to be N O T H I N G? Moreover lib. de resurrectione carnis cap. 6. pag. 568. *Phidia manus Jovem Olympium ex ebore molitur, & adoratur: nec jam bestia, & quidem insulsißima dens est; sed summum sæculi numen: non quia elephas, sed quia Phidias tantus. Ut honestius homo Deum, quam Deus hominem finxerit. Phidias the Sculptor out of pieces of Ivory makes a Statue of Jupiter Olympius;**

And it is presently adored : and it is no more regarded as the tooth of a most silly beast ; but as the supream G O D. As if Man produced a more noble work than God : for God only made a miserable Creature, and Man makes a god.

In his Apology cap. 12. p. 42. *Quantum igitur de diis vestris, nomina solummodo video quorundam veterum mortuorum, & fabulas audio, & sacra de fabulis recognosco. Quantum autem de simulachris ipsis, nihil aliud deprehendo, quam materias sorores esse vasculorum communium, vel ex iisdem vasculis : Quasi fatum consecratione mutant, licentiâ artis transfigurante, in ipso opere sacrilegè, ut revera nobis maximè, qui propter deos ipsos plectimur, solatium pœnarum esse possit, quod eadem & ipsi patiantur, ut fiant. Crucibus & stipitibus imponitis Christianos : quod simulachrum non prius argilla deformat cruci & stipiti superstructa ? In patibulo primum corpus dei vestri dedicatur. Ungulis deraditis latera Christianorum : at in deos vestros per omnia membra validius incumbunt ascia & runcina & scobina. Cervices ponimus ante plumbum & glutinum, & gomphos : sine capite sunt dii vestri. Ad bestias impellimur, certè quas Libero, & Cybele, & Cereri applicatis. Ignibus urimur : hoc & illi a prima quidem massa. In metalla damnamur : inde censentur dii vestri. In insulis relegamur : solet & in insulis aliquis deus vester aut nasci, aut mori. Si per hæc constet Divinitas aliqua, ergo qui puniuntur, consecrantur, & numina erunt dicenda supplicia. Sed planè non sentiunt hæc injurias, & contumelias suæ fabricationis dii vestri, sicut nec obsequia,*

etc. As for your Gods, I see nothing, but the names of some Men dead long since : I hear many Fables, and can discern them in your sacred Rites, As for your Idols, they are compos'd of the same matter, of which are our most ordinary vessels, nay sometimes our vessels are turned into them being changed by the sacrilegious working of a Statuary. And it might be a comfort in our torments to us, that we undergo only the same operations, which they are subjected too, to become Gods. Are we raised on a Cross ? your Gods are set on them, to be shaped. Do you rake our sides with iron hookes ? your Gods are more roughly carved by an ax, a chizel, a planer. Do you cast us into the fire ? In that your Gods are melted to be cast into their mould. Are we sentenced to the mines ? Thence your Gods are drawn. Are we banish'd to the Islands ? In those many of your Gods are born, or dead. They are as insensible of the rough Workman, as of your ceremonious rites. Do we not therefore rather deserve Commendation, than punishment, for discovering and rejecting so gross an error, as it is, to take for God, what is nothing but a lifeless creature, as every spider, and other insect doth perceive ?

When *E. S.* hath considered this, I shall desire of him to know whether it be not evident hence. 1. That the *Idols* of the Pagans were by them held to be *gods* ? 2. Whether those *gods* had not been *men* ?

I must beg thy Pardon, courteous Reader, for abusing thy patience with this long digression : I will, God willing, make amends, by be-

ing short in my following Reflections, on my good friend, Mr. *Burnet*. So I take my leave of E. S. till our next meeting.

C H A P. VIII.

What G. B. says, to prove Catholics Idolaters.

G. B. " **O**NE Idolatry of the Gentiles was p. 15. " when the true God was worshipped in a false manner.

Answer. This is not true ; for the *Turks* and *Jews* worship God in a *false manner*, yet are not Idolaters.

G. B. p. 16. " It is Idolatry, to erect an Image to represent the Deity to our Senses, " and adore God thro' it.

Answer. Were all Idolaters, who have something to mind their Senses of the Divinity, Protestants were such, who have words to signify him to the ear, and a triangular figure, with the *tetragrammaton* for our eyes. And as for the worship of him thro' those, no relative worship can be Idolatry. Thus we shew respect to the *Bible*, as being Gods word : to the *Sacraments* as instituted by him to sanctifie us : to *holy Men*, as being the living temples of the Holy Ghost, &c. without *Idolatry*, because the motive is God, and the worship ends in him.

G. B.

G. B. p. 17. " Our kindness to the second
 " Commandment appears by our having stri-
 " ken it out of our Catechisms.

Answer. You might for this Reason accuse
 our B. Saviour of the like kindness, who *Matt.*
 19. 18, 19. left it out of that Compendium of
 the Commandments. And *Luke* 10. 27. he ap-
 proves an Abridgment made by another, with-
 out that part.

G. B. p. 18. " The Heathens believed that
 " by magical ways Divine Power was affixed
 " to some Bodies, as the Sun, and Stars ; and to
 " *Ancilia* and *Palladia* which they believed came
 " down from Heaven. *Act.* 19. 35.

Answer. I acknowledge my Ignorance in this.
 Shew me, that ever any such Vertue was affix'd
 to Sun, or Stars, or *Ancilia*, or *Palladia*. And
Act 19. 35. which you cite, there is no more
 mention of them, than of the day of your birth,
 or of *Tom. Thumb*.

G. B. p. 18. " The Israelites adored the
 " Calf in the wilderness. *Psal.* 106. 30. they
 " changed their glory into the Similitude of an
 " Ox, which shews, they worship'd the true God
 " in a false manner.

Answer. It shews they adored that *Idol* : or
 if you please, An *Ox eating hay*, as the place says,
 which you cite. And do you think such a *beast*
 to be the true God ? I am ashamed to answer
 such ridiculous Discourse.

G. B. p. 21. " The Trinity is painted as an
 " old Man, with a child in his arms, and a Dove
 over the Childs head.

Answer. I never in all my travels saw such a Picture. If you find such a one, tho you break it, I will not call you *Iconoclast*, for that Action.

G. B. p. 22. "The Worship of the Mass is
"Idolatry, as evidently as any piece of Gentilism
"ever was.

Answer. When you shall have shewed, that Christ is not really present, or that altho present, he deserves not to be adored, we will suspend our Adoration of him there. But you will prove neither, as long as his words remains. So our Adoration of him present there, is like to continue.

G. B. p. 23. "The Worship we give to the
"Cross, is an adoring of God under a Symbol,
"and Representation.

Answer. It is a worshipping of God, and so no Idolatry. It is a Representation of our Redemption, and worship'd only as such.

G. B. p. 23. "The parallel of *Rome-Heathen*,
"and *Rome-Christian*, runs but too too just.

Answer. It runs not at all; but halts of all four : and you have neither Art enough, to cure it by natural means, nor Faith to effect it by Miracle, you will assoon square circles, as cure this lameness.

C H A P. IX.

Of Mediating Spirits.

G. B. " **C**ONCERNING these (*the Souls of deceased men*) the Heathens believed
 p. 24. " that they were certain intermedial Powers,
 " that went betwixt God and Men, by whom
 " also all our Services were offered to the gods.

Answer. We have here many errors in few words. The first is, That the Souls of deceased Men were universally by all Pagans thought to act any thing in this World. In *Virgil, Lucian*, and others, you may see, that many (those of wicked Men) only suffered, being conceived to be punished for their Faults. Nay out of the same Authors it is probable, that even the better, more innocent, and therefore esteemed happy Souls, took their Pleasure in the *Elisian fields*, without troubling themselves with things of this world. This is much confirmed from the *Pythagorean* Doctrin of the Transmigration of Souls from one Body to another, which was very common amongst the Pagan learned Philosophers. None of these could believe that *the Souls of deceased Men could be mediating Spirits*, which you ascribe to all Pagans.

The second is, that *deceased Men*, even when deified, were by all held to be *mediating Powers*. I have shewed at large above, that the *prime gods* had been *men* : and that the *Jupiter* had been

been one, I desire you to consider the grounds I have laid for this Assertion: for which see also *Julius Firmicus* pag. 4. *Romulus* was a Man, the Founder and first King of Rome, (I hope you do not expect I should prove this) yet he had a *Flamen* consecrated to his Service; which was an officer peculiar to the supreme God, says E. S. p. 34. and consequently was thought to be him, or was ranked with him. Indeed Divinity in the Opinion of the credulous deluded Antiquity was very easily purchased: to disappear unexpectedly was enough. Thus *Romulus* whose History is known to all. Thus *Amilcar*, a General of the *Carthaginians* in *Sicily*, seeing his Army defeated, whilst he was sacrificing threw himself into the fire, where he was consumed: thus he appeared not, and for that reason was held to be a god by his Country-men. *Clyomedes* of *Astipala* a Wrestler, having knocked down his Antagonist with his fist, tore open his side, and pulled out his heart; but in lieu of the Reward he expected, finding his Cruelty had displeased the Judges, with indignation he departed, and finding a School-master with his Disciples under a vault, he pulled away the pillar which upheld it, and buried them all with its ruins. Thence he fled into a cave, or den, to avoid those who pursued him, to bring him to condign Punishment. But that being digged open, and he not found in it, by command of the Oracle, he was adored as a god. As you may see in *Theodoret lib. 8. de Cur. Grec. affect.*

p. 597. and *lib.* 10. p. 631. and in *Plut.* and *Suidas*. Out of this Perswasion it was that *Empedocles* threw himself into mount *Aëna*, that nothing of him being found, they might think him translated to Heaven: and he probably might have obtained it, had not his brass slippers, or soles, cast out by the force of the fire discovered that he had mistaken his way thither.

By flight a man otherwise obscure got to be adored in *Libia*, as God: for having taught many Birds to say, Μεγας Θεος Ψαφον, Great God *Psaphon*. (which was his name) and letting them go, they in the Woods repeated this Lesson, and the People hearing them, adored him with Altars, Sacrifices and Temples. He owed his *Apotheosis* to the Birds. Anno a *Carthaginian* attempted the same; but lost his labor, the Birds forgetting their Lesson and resuming their wild notes, as soon as they recovered their Liberty.

A third Error is, That all the Pagans believed any Mediators betwixt their gods and them. In those remnants of their Rituals, which are extant, there is not one word of *Mediation* or *Intercession*, demanded of the inferior Deities, called *Dii minorum Gentium*. S. *Austin* speaking of that doctrine, l. 8. and 9. *de Civ. Dei*, seems to attribute it to *Plato's* School, as not being an Article of Faith of the *Heathens* Creed; but a private Opinion of one School of Philosophers. He seems, I say, to insinuate this: I desire

fire

fire you, Sir, to shew out of *Plato*, or *Apuleius*, or any of those writers, these words, or any others equivalent ; *Hercules pray to thy father Jupiter for me, or us. Romulus intercede for us.* So that the greatest part of the *Heathens* did not dream of this *Mediation*, and those who did assert it, treated nevertheless with those Mediators, as with true gods. Wherefore, should I grant that all Pagans held the Souls of Men to mediate, yet there would be a vast difference betwixt their Sentiments, and those of the Roman Catholic Church, concerning our Saints. More Errors will appear out of the following Discourse.

I think it impossible to give one *Idea* of what the Pagans taught of Spirits or incorporeal Substances, as this Name doth comprehend the Supreme of all, and the subordinate, or coordinate immaterial Beings, and Souls separated from their Bodies. *Thales* (a) said

(a) *In Athenagor. leg. pro Chr. p. 25.*

there were of three sorts, *Gods, Demons, and Heroes* : and that *God* was the Soul of the World : *Demons* Spiritual Beings : and *Heroes* the Souls of Men, who were good or bad, according to the Life they led in this World. *Hesiodus* (b)

(b) *In Theodor. l. 8. de Cur. Grac. affect. p. 602.*

thought that the Souls of golden Men, who lived well, were turned into *Demons* after this Life, and received a charge of humane affairs. *Julian the Apostat* (c)

(c) *In Cyril. Alex. l. 4. p. 115.*

taught, that they were true gods, to whom
the

the Supreme God committed the care of the several parts of this World: that the God

(a) of the *Jews* and *Christians*, (whom *Moses* preached) was one of the inferior gods. Nay he says,

(a) *Ibidem*,
p. 141.

(b) that *Moses* his God, was the worst of all the rest, as being jealous, envious, vindicative, &c. For which Blasphemy alone he might have deserved his reproachful Sirname. *Plato* (c) seems

(b) *Ibidem* l. 5.
p. 155.

to agree in Substance with *Thales*; for he distinguishes three sorts of Spiritual Substances, *Gods*, *Men*, and *Demons*. The *Gods* he places in the Heavens: *Demons* in the Air: *Men* on Earth. *Apuleius* (d) holds all Souls of Men to be

(c) In *S. Aug.*
l. 8. de *Civitat.*
Dei. c. 14.

Demons, but assigns three sorts of them: *Lares* are those which are certainly good: *Lemures* or *Larvæ*, which are certainly known to be bad: and when tis doubted whether they be good or bad, they are called *Dii Manes*.

(d) *S. Aug.* l. 9.
cap. 11.

When you have considered these things, you will see. 1. How imperfectly, nay how falsely, you have represented the Sentiments of the *Pagans*. 2. How hard a thing you undertake, when you design a Parallel betwixt *Pagan Idolatry*, and our *Worshipping of Saints*: for seeing all depends on their holding Mens Souls to be mediating Spirits (which can never be proved) or that those who were good, were used only to present Mens Requests to the Supreme God,

(which

(which is the Tenet of the Catholic Church concerning Saints) which is also evidently untrue, we may rank this *Parallel with Squaring Circles*, and the *Philosophers stone*, and expect to see the World made happy with these three Rarities together.

As to the Mediation of Angels : *Athenagoras* (a) says indeed that the Christian Opinion was that God created several Orders of Angels : and had committed to their care the Government of the Elements, Heavens, and the whole World; not that any one Angel is governour of the World, (which the Scripture seems to deny, *Job. 34. 14.* and *Heb. 1. 14.*) but that several Angels have the Administration of the several parts of it. I know no Decree of the Catholic Church obliging us to believe this; and therefore I should not dare to censure any Man who should say the contrary. Yet that Opinion hath so much ground in Scripture, that I do not apprehend all Mr. G. B. can say, to disprove it. *Josue 5. 15.* an Angel is said to be the Captain of the Lords host. He seems the same, who *Dan. 12. 1.* is called *Michael*. And *Dan. 10. 20.* there are others mentioned, viz. the Princes of *Persia* and *Greece*. And why may not these be the Angels, who presided over those Countries? we are sure that all Angels are ministering spirits, sent forth to minister for them, who shall be heirs of Salvation. *Heb. 1. 14.* and The little ones have Angels, who in Heaven always see the

the face of God. Matt. 18. 10. And that several Angels ascended and descended on *Jacobs* ladder. *Gen.* 28. 12. was to shew they mediated betwixt God, who was at the top, and man, who lay at the bottom of the Ladder. Now, if particular *Angels*, have a care or charge of particular persons : why may not some others have a larger district, and a more extended Charge ?

This you will say, is taken from *Paganism*. And I will answer, the *Pagans* took it from the *Israelites* ; not these from them. And it seems very probable, that when the *Arch-devil*, who took the Name of *Jupiter*, had so far prevailed with Men as to be by them advanced to the Throne of *God* : his next Attempt was, to get his wicked Spirits acknowledged for Governours of the World under him, in lieu of those Blessed Spirits, who were the lawful Governours appointed by God himself. That Order of God was not to be abrogated with the Old Law, of which it was no part ; it being an Establishment for the more comatural Government of the World, from the beginning to the end of it.

I know God can govern all things by himself, immediately, without the Assistance of Men or Angels : that neither the greatness of Business can mate him, nor its number confound him, nor its variety distract him, nor its intricacy deceive him, nor its obscurity hide it from his all seeing Eye. That having created the whole
World

World *with a word*, he can govern it so too :
 (a) Rom. 13. 1. yet he uses Men, (a) : and he can
 call all to believe in him as he did
 (b) A&T. 9. *Saul* (b) yet he employed an Angel
 to convert the Centurion (c) and
 (c) A&T. 10. vouchsafes to be *Fellow Labourer*,
 (d) Mar. 16. 20. (d) *σύνεργος* with Men, whom he
 honors with that Employment: and he can ju-
 stifie those whom he calls, without the con-
 course of *any creature* ; yet he will have us use
 water. And as to the work of the first day,
 the Creation of all things visible and invisible.
 God required the Assistance of no Creature, so
 the whole work of the last day might be per-
 formed by him alone ; yet he will use the voice of
 an *Archangel*, to proclaim it (e)
 (e) 1 Thessäl. 4. 16. the Angels shall gather together
 those who are raised again to life,
 (f) Mat. 24. 31. (f) *they shall sever the wicked from*
the just, and cast them into the fur-
 (g) Matt. 13. 49. 50. *nace of fire* (g). Thus the Law and
 Prophets, Christ and his Apostles,
 the Old and New Testament, attest this Truth,
 that Angels concur to carrying on the work
 of our Salvation, and have a Commission from
 God to direct us. Now for believing this Truth,
Papists are accused of Superstitious and agreeing
 with *Idolaters*, and why we, more than *Jacob*, or
Daniel, *Josue*, or *Jesus*, who taught the same ?
 Blame them, if you dare ; or absolve us, for
 their sakes, whom we follow.

G. B. pag. 24. " This kind of Idolatry was
 " first

“ first begun at *Babylon*, where *Ninus* made a
 “ statue of *Belus*, from him all these lesser gods
 “ were called *Belim*, or *Baalim*.

Answer. It is not true, that *Baal* was held to be a lesser God : he was adored as the supreme God, as you may see, 3 *Reg.* 18. 21.

G. B. Ibid. “ From this hint, we may guess
 “ why the Apostacy of *Rome* is shadowed forth
 “ under the name of *Babylon*.

Answer. This is to enlighten one night with another, and wash a spot of dirt out of linnen with Ink. You dwell and converse much in obscure places, which is proper to those who hate the light (b) because it discovers their deformed features, or more (a) *Joan.* 3. 20. deformed actions. We have already shewed you, that *Baal* or *Bel* was held to be the living God, which you may see also *Dan.* 14. 5. now we never held any man Saint to be God, except the fountain of Sanctity *Christ Jesus*.

C H A P. X.

Of the Intercession of Saints.

G. B. “ **I**F we compare with this Idolatry the
 p. 25. “ worship of Angels and Saints in
 “ the Roman Church, we shall find the parity
 “ just and exact.

Answer. It is neither just nor exact, it differs in many things. For 1. the Pagans held
 H those

those men, they honored to be true gods ; we believe the greatest Saints to be our fellow-servants. 2. Even those, who owned a Deity above them, believed it to do nothing in human Affairs ; *Job.* 22. 14. we believe his Providence reaching all things. 3. They stopt in those Spirits ; we with them make our Addresses to God. And 4. They offered Sacrifices to them ; we offer none, but to God.

This Objection is not new, it was made against the Catholic Church above 1300 years ago : to which *S. Austin* answered *l.* 20. *cont. Faust.* *cap.* 21. and *l.* 8. *de Civit. Dei.* *c.* 27. in the latter place he hath these words. *Quis audit Sacerdotem stantem ad altare, etiam super sanctum corpus Martyris, dicere in precibus : Offero tibi Sacrificium O Petre, vel Paule, vel Cypriane, cum apud eorum memorias offeratur Deo ? Ista non esse Sacrificia Martyrum, novit, qui novit nunc, quod Deo offertur, Sacrificium Christianorum. Nos itaque Martyres nostros divinis honoribus non colimus, nec Sacrificia illis offerimus. Who ever heard a Priest at the Altar say, I offer Sacrifice to thee, O Peter, Paul, or Cyprian, when upon their Sepulchers it is offered to God ? Those are not Sacrifices of Martyrs, as all know who know that one Sacrifice of Christians which is there offered to God. Wherefore we do not worship Martyrs with divine Adorations, nor offer Sacrifice unto them.*

Out of which words you may learn 1. that Martyrs were worship'd in the primitive Church.

Church. 2. Their Tombs were turned into Altars. 3. That the Sacrifice of Christians was offered upon those tombs. And 4. That that Sacrifice was offered only to the living God ; and not to the Martyrs. All which things to this day the *Roman-Catholic Church* doth very religiously observe. By which appears the conformity of the ancient and modern Church in *doctrin* and *practice*. As also the deformity betwixt the ancient Church, and the Protestant Reformation, in which there are neither Martyrs worship'd, nor their tombs regarded, nor Altars, nor Sacrifice. You still roul stones, which fall on your own head.

G. B. pag. 25. " There was a Saint appointed for every Nation. *S. Andrew* for *Scotland*, " *S. George* for *England*, *S. Denis* for *France*, and " many more for other Nations.

Answer. I desire to learn of you, where, when, and by what Authority this *Appointment* was made ? *Appointing* is an Act of *Jurisdiction* ; and so universal a decree, so religiously obeyed, must be a very solemn Act, and proceed from the supream Authority acknowledged on Earth. Which could not be so hush'd up, as that no memory of it should appear. Again : the whole Church on Earth never pretended any Jurisdiction over Saints in Heaven, nor even over those in Purgatory, whom she endeavours to ease, or release, not by judgment, but by Prayer, *non absolute, sed solutione*, say Divines. So none but God hath Jurisdiction over those

bleſſed Souls, and by him alone that appointment could be made. Now by what *Revelation* have you learnt that Act of God ? what Catho-
lic Author authentically recorded it ?

G. B. pag. 27. “ In the eleventh Century,
“ numbring Prayers by Beads began.

Answer. They began only in the thirteenth
Century.

G. B. pag. 28. “ Ten Prayers on the Beads
to the Virgin, one to God.

Answer. Beads are uſed ſeveral ways : ſome
ſay *Creeds* on the great ones, and either *Pater
noſters*, or *Gloria Patris*, on the little ones. A-
gainſt theſe your Objection hath no place. And
it hath no force againſt others, who by their
Prayers to the Virgin only pray her to pray
to God for them.

G. B. pag. 28. “ How many more worſhip
“ her, then do her Son ?

Answer. Not one ; for no body worſhips
her, but for her Sons ſake, and for the Ver-
tue ſhe received from God by the merits of her
Son. So that her Worſhip ends in her Son, or
in God. This you have been often told of by o-
thers ; but are reſolv'd never to take notice of
it, fearing to want this precious Argument,
which is as frivolous as it is common among
your Brethren.

To ſhew you the Opinion and Practice of
the ancient Chriſtians, three Authorities will
ſuffice ; one of the Latin, the reſt of the Greek
Church. The firſt is out of *S. Auſtin. l. 7. de
Baptiſmo.*

Baptismo. c. 1. *Adjuvet nos B. Cyprianus orationibus suis in istius carnis mortalitate, tanquam in caliginosa nube laborantes. May blessed S. Cyprian with his Prayers assist us, who labour in this corruptible body, as in a dark cloud.*

And S. Gregory Nissen. *Orat. de laudibus Theodori Martyris.* He says : If thy own Prayers be not efficacious enough, *If greater and more powerful Intercessions be necessary, call together the Quire of thy brethren the Martyrs, and with them all pray for us. Admonish Peter, stir up Paul, as also John the beloved Disciple, that they may be careful of the Churches they founded.*

S. Chrysost. hom. 1. in *Thess. ante fin.* teaches us to pray, and how we should do it to Saints, *Μήτε καταφρονῶμεν τῶν εὐχῶν τῶν ἁγίων, μήτε τό παν αὐτοῖς ἐπιρροῶμεν. τῆτο μὲν ἵνα μὴ ραθυμῶμεν : ἐκείνο δὲ ἵνα μὴ πολλὰ κερδοῦς ἐκπέσωμεν. Ἀλλὰ καὶ πρὸς ἀκαλῶμεν εὐχεσθαι ὑπὲρ ἡμῶν, καὶ αὐτοὶ ἐχώμεθα τῆς ἀρετῆς.* Let us neither despise the Prayers of Saints, nor quite rely upon them : least we either become slothful and careless, or lose their helps. But let us pray them to pray for us, and let us live virtuously, that we may attain to that bliss which is promised to those, who love God, through the grace of our Lord Jesus Christ. No Roman Catholic can explicate our doctrine more significantly : seeing he explicates the object (Saints) the manner, not to rely upon them solely ; The design, to obtain their Prayers for us. The final end of all:

Life everlasting through the Grace of our Lord Jesus Christ.

There is also another intent in honoring Saints, to stir up men to imitate their Virtues. *Aug. Serm. 47. de Sanctis : Solemnitates Martyrum exhortationes sunt martyriorum : ut imitari non pigeat, quod celebrare delectat.* The feasts celebrated in the honor of Martyrs, are exhortations to Martyrdom : for we ought willingly to imitate, what we celebrate with joy.

G. B. pag. 29. " A black Roll of the plagues " which God pours out on those ungodly wor- " shippers is. *Rom. 1.*

Answer. There is not a word against the worshippers of Saints ; but of Idols, and Divels : whose wicked example was a great incentive to vice, (*Terentius in Eunuch*) as the good example of Saints is to Vertue (*Aug. supra*) I have not Faith enough to believe all are Saints, where the worship of Saints is rejected : If none but the guiltless, may throw a stone, the Adulterers may escape in *London*, as well as in *Rome*.

G. B. pag. 30. " All Prostration for Wor- " ship is declared unlawful by the Angel, who " warned *S. John* not to do it. *Apoc. 19. 10.*

Answer. Would you have all the world turn *Quakers*, and never worship any body ? Will you condemn the Custom of *England* in kneeling to our Parents ? or to the Parent of our Country, the King's Majesty ? And can you seriously think that Apostle an *Idolater*, even when the Holy Ghost so evidently wrought in his

his mind, and so fully possess it ? or that being once warned of so foul a Crime. *Apoc.* 19. 10. He should so soon fall again into the same ? *Apoc.* 22. 8. That the Angel should shew no great displeasure, seeing himself adored as God, as *Paul* and *Barnabas* did on a like Occasion at *Lystra* ? *Act* 14. 13. But should as it were, compliment with an Idolater ? That the Apostle should never repent himself of so hainous a fault, and do Penance for it ? or if he did, he should not record it, that he might as much edifie by Repentance, as he had scandalized by his fall ? all those things surpass my *Faith*, altho (God be thanked) it contains *Transubstantiation*.

Wherefore for the singular respect I bear the Apostle, I cannot surmise him guilty of Idolatry (being confirmed in Grace) especially at the time of that Vision. Nay I see no ground to say, he absolutely sinned in it : but that he acted out of a Principle of Humility, thinking that Respect due from him to the Angel, as being better in Nature, and greater in Grace and Glory, than himself. And the Angel corrected that innocent Judgment, by minding him that they were *fellow servants*, which was a telling him his own Dignity of an Apostle : which in some considerations is even superiour to that of Angels,

G. B. pag. 31. “ Speculative people may
“ have distinct Notions of *Latria* and *Dulia* ; yet
“ the vulgar in their practice make no difference at all.

Answer. All who have common Sense have distinct Notions of those Worships, altho they understand not those terms. All know they are to obey the *King*, and their *Governors*, yet that their Obedience to both is not alike, seeing it is due to the *King* (a) as *supreme*; (a) 1 Pet. 2. 13. to *Governours*, as being *sent from him*, or receiving Authority from him. An Heir knows he must obey his *Father* and his *Tutor*: yet differently, his *Tutor* only to comply with his *Father* (b). And why should (b) Gal. 4. 4. men be so stupid, only in matter of Religion, as not to be able to discern betwixt the honor due to *God*, as the fountain of all good, and that due to *Saints*, as partaking of his Perfections. The very Prayers, which we make in our *Lyturgies* import that distinction: for they are addrested to *God*, beseeching him to hear the Prayers, which doubtless the *Saints* make for us: or else when we pray to *Saints*, we desire them to joyn with ours their Prayers to *God*: and when we have obtained our Request we desire them to joyn with us, in Thanksgiving to the Divine Goodness. (c) *Our trust is* (c) 2. Cor. 1. 10. 11. *in God, that he will deliver us*, from temporal and eternal Misery. The *Saints* also helping by Prayer for us, and for the gift bestowed on us by means of many interceding persons, thanks may be given by many on our behalf.

But were Truth sought for, an end would easily be made of this contentious Dispute betwixt Faith and Calumny, by only stating

ting aright the Controversie : we do all unanimously profess, that God alone doth deserve all the Adoration, and worship any Creature is capable of, for his own intrinsick and essential perfection. Yet we think it is his Pleasure, that we should honor not only those Perfections in himself ; but that we should (for his sake) reverence those Creatures whom he makes partakers of his infinit fulness of Perfection, according to the manner of their elevations, to partake of those Perfections. So that God is honored in them all, and all they in him. We honor Kings and Prelates lawfully established, as being partakers of his Authority to govern us ; the word of God, as being an explication of his Will : The Sacraments as Channels to convey his Grace into our Souls : Churches, as places designed for Prayer to him : Saints on Earth, as living Temples of the Holy Ghost : Saints in Heaven, as Partakers of his glory. So that we may be said to honor God in all ; and by consequence the worship given to them cannot be said to draw from God.

We likewise profess, that as God is the sole Creator of all things, so is he the Fountain of all Good, and that *every good perfect Gift comes from him, the Father of Lights. Jac. 1. 13.* That nothing in order to eternal Life can be obtained, but of him, through our Lord Jesus Christ. That his Providence reaches to every thing, that not a hair can either fall of its self,
or

or be pulled out of our head by Men, or by bad or good Angels, without the permission of God : that all we suffer, and all we enjoy, all good, and all bad, flow from his omnipotent hand, as effects either of his mercy, or of his justice, or of both. So that we fear nothing, but from him, nor hope for any thing, but from him. To him all our Prayers are directed, even those made to Saints, which stop not in them, but in their, and our God and Father. This we believe, this we practise, this we teach, this we defend ; speak what you can against this, and you will speak to the purpose, but if you pass this unregarded, you beat the air.

Another thing I desire of you, is, not to build upon every little fancy, altho contrary to reason : which is childish always, but deserves a more severe censure in matters of consequence. Now what can be more phantastical, than what Mr. *Brevint* writes, in his *Saul and Samuel*, that it is Idolatry to pray to Saints, unless they be within compass to hear us ? And who can determine how far they can hear ? Or what Mr. *Whitby* says in his *Discourse concerning Idolatry*. pag. 154. *Prayer offered to an invisible being, and not corporeally present is due only to God*. So that a blind Man may not desire his Neighbor to pray for him because all are invisible to him. And Prayers offered to the Dragon, *Dan. 14. 23.* or any Idols, would be no Idolatry, seeing they could see or be seen, and were corporeally present. And certainly S. *Paul* was an Idolater

later when at a distance he desired the *Roman* to pray for his good Journey, who were *neither visible to him, nor corporeally present*. He follows the custom of our Reformers, he throws stones without ever regarding where they fall. But what Proof doth he bring for his Novelty ? The Authority of *Dio* and *Martial*, both *Pagans*, and one of them the most filthy, or beastly Author of all Poets. And can Mr. *Whitby* judge their Authority competent, to decide a Controversy betwixt Christians, and condemn the public practise of the Catholic Church ? Have we not reason to except against their being *Umpiers*, in this dispute ? Yet to do Mr. *Whitby* a pleasure, we will admit them as Judges Arbitrators. What say they ? *Dio* says, *Caligula* was a God, when prayed to. And *Martial* says, those who pray to Idols, make them Gods. Suppose all this true : what is it to *Visibility*, or *Corporeal presence*, of which they make no mention, and yet were brought to prove them ? How wretchedly doth he pleade against us, who first appeals to incompetent Judges ; and secondly to such, as pronounce nothing in his favour ! *In mala causa non possunt aliter*. Aug.

C H A P. XI.

*Pretended Charms, where of Holy-Water,
Wax-candles, Agnus Dei's, &c.*

G B. " **A** L l the Enchantments used in Hea-
p. 32. " thenism are nothing if compa-
" red to those of the Roman Church.

Answer. Were your Proofs as strong as your Assertions are bold, you would be the most formidable enemy, that ever we had. But that strength of Proofs is wanting. Those Creatures which bark loud, seldom bite hard. In bold affirmations none more positive than women and children, and the Ignorantest of Scholars: Wise and Learned Men are more wary and reserved, who never are very positive altho they seem sometimes to have reason on their side, because they are conscious of the uncertainty of their Discourses, whose fallacies they discover in others, and in themselves too. In this place you would easily have discovered your error, had you looked over your Proofs. For what more weak than those?

G. B. p. 32. "Can any thing look liker a
" charm than the worshipping of God in an
" unknown Tongue.

Answer. What say you to reading your English service to such *Irish*, as understand it not? Is that a *Charm*? For whatever you say in vindication of your Common-Prayer, will serve to answer you in this Reproach.

To

To whom can I compare the men of this generation (a) ? to whom are they like ? (a) Luke 7. 31. They are like unto children, pettish children, whom neither laughing nor weeping will please. So you are resolved never to be content with what Papists do. Is their Service kept in Latin ? It resembles a *Charm*. Doth it appear in English, as it lately did at *London* ? And *Hanibal ad portas*, of such a fearful nature are your Brethren, that whatever dress our Service appears in, it frightens them : as the sign of the Cross, and the name of *Jesus*, did the Devils in *Julian's* time.

But are you so much a stranger to the World, as not to know, that no living language continues long the same ? That Mens phancies of words change, as well, as those of fashions ? That sometimes they lay aside some words, and take in others, and sometimes retain the word, but alter its sence by use ? If all this be true ; suppose a change be made in a vulgar Language, do you think the Church obliged presently to change her Service ? If you do, shew me the ground of that Obligation. If you can shew no Command for such a perpetual Change in the Liturgy ; Condemn our Church no more, for not doing what you cannot shew she is bound to do.

G. B. pag. 30. " Shall I here tell, of the charming of Water, of Salt, of Waxcandles, of
" Roses, Agnus Dei's, Medals, and the like.

Answer.

Answer. It is not easie to conjecture what you blame in these things, nor for what reason ; unless it be, that Papists use them, and that is enough to draw your Censure. Do the things themselves displease you ? They are the Creatures of God : *and all creatures of God are good.* (1 Tim. 4. 4.) *and nothing ought to be rejected, which is received with thanksgiving,* as I assure you Papists use those things. Or are you offended, that they are bless'd ? That is unreasonable : seeing that gives a kind of Sanctity to them. *They are sanctified by the word of God, and by Prayer,* says S. Paul in the place above cited. So that I think the practice of blessing several things comes from Apostolical Tradition, and that it is grounded on that Text of S. Paul. And I desire you to fix the time, when you think they began, and I am perswaded I can shew them to be ancients than any time since the Two first Ages determinable , if not all, yet some of them, so as by those which can be shewed from the beginning, the rest by lawful consequence may be deduc'd, as not unlawful, or *Enchantments.* See *Baronius ad an. D. 57, 58, and 132.* in which places he shews the use of them to be so ancient, that if you pretend those Blessings to be Popery, you must own the purest Antiquity to be Papist.

And as for Water blest by holy men, it is so far from being a diabolical Charm that it is an efficacious Remedy against Charms of the Devil. You will find the vertue of it confirmed by

by miracles in Epiph. hæ. 30. When it was used by *Josephus* a Count under *Constantine* the great. In *S. Hierome in vita Hilarionis*, that this Saint by the use of it destroyed the Charms of *Marnas* (or *Jupiter*) adored at *Gaza*. In *Theodoret. l. 5. Hist. c. 21.* that *S. Marcellus* Bishop of *Apamea* with it chased away *Jupiter Apamenus* who hindred the burning of his Temple. And in *Bede l. 1. Hist. Angl. c. 17.* that *S. German* Bishop of *Auxerre* with it allayed a Tempest. Which you may see in *Baron. ad an. D. 132.* what will you say to those things? As the Pharisees : that all this was done in the Devils name ? That you cannot, for then you must own that one Divil cast out another; and his kingdom is divided, which is by our Saviour press'd against the Pharisees, as absurd and incredible, and consequently cannot be said by a Christian. Nay altho you deny all credit to these holy and learned Men, (which in a matter of fact is in a manner impudent) yet will you not be quit of this Argument, for at least these Fathers thought Water so blest, a fit instrument to work those stupendious works, otherwise they would never have believed those stories, neither would they have related them, without believing them. Hence you may see how different your Faith is from theirs, who think that a Charm, which they judged a Divine Blessing.

C H A P. XII.

Of Ceremonies.

G. B. "THE Sacramental Actions are pol-
 p. 34. "luted by the superfetation of
 "so many new Rites whereby they are whol-
 "ly changed from their original Simplicity.

Answer. You can alledge nothing against our Rites or Ceremonies, but will serve as well against your own, and what you can say in defence of yours against *Presbyterians*, will fully satisfy your Argument against ours.

It is a great folly, to look on Ceremonies as an essential part of our Worship: and it is as great to deny, that (when they are decent and significant) they are great helps to it. Men are composed of Body and Soul: with both we must serve God, and each is an help to the other, when they concur to worship him. The Body can do nothing without the Soul, and all its Worship is meer hypocrisie, and not worthy of acceptation and dead, unless it be quickened by interior *Faith* and *Charity*, which flow from the Soul. And this Devotion soon grows cold, if it be not entertain'd with exterior Objects, and revived by sensible Actions; which fix the Imaginative faculty on the Acts of Religion in hand, and move the Will both of him, who Officiates, and of the Assistants, to dispositions proportionable to the Rite, by a certain Sympathy
 betwixt

betwixt our Soul and Body : the Soul, feeling an inward veneration for God, to express it, inclines the Body to Kneeling, Prostrations, or the like, and these increase the interiour Veneration, when duly and devoutly made. This is the sense of mankind ; for there never was any People, who met to honour either God, or Prince, but had some settled Ceremonies with which they express'd exteriorly their Submission to them.

The *French Hugonots* pared off those they found in the *Roman Church* as superstitious : and the most Learned and Religious of that Communion, with their worship were adorned with some Rites, whose want they lament, as being an undecent nakedness, and an occasion of much Irreligion, and disrespectfulness in giving and receiving the Sacraments themselves. I believe did you pursue the Prophaneness so common in *England*, to its head, you will find your want and neglect of Religious Ceremonies to be the fountain of it.

In your *Vindication of the Laws*, pag. 170. you say the Church hath power to determine of things, that may be done in a variety of ways into one particular Form, such as prescribing a set Form of Worship, the ordering the posture in Sacraments, the Habitus in Worship, &c. Which will hedge in, what you reject, as well as what you retain.

G. B. pag. 34. "In Baptism instead of washing with Water in the Name of the Father,
I " Son

"Son and Holy Ghost, they have added many
"adulterated Rites.

Answer. These words signifie an *Abrogation* of *Washing with Water*, and a *substitution* of other *Rites in lieu* of it, which is so far from Truth, and so black a *Calumny*, that I wonder you could advance it, or your Church permit it: especially seeing the guilt falls on her, for not baptizing those who fall from us to you, as she ought to do, if we omit *washing in the Name*, which is the essential part of the Sacrament. But you speak against Popery, and that is enough to justify all untruths, and get a licence for any Calumny, as appears by this very Passage.

G. B. pag. 34. "The Child must be blown
"upon, then a Charm used, for turning the
"Devil out of him.

Answer. *Blowing upon the Child* and *exorcising it*, were practised in the purest times. You

will find them in *Cyri*

(a) Catech. 1.

(b) l. 1. de Sac. c. 5.

(c) Epist. 4 c. 6.

(d) Epist. 1. ad Episc. Gallia
cap. 12.

(e) Lib. 2. de pec. orig. cap.
40. & l. 6. contr. Julian. c. 5.
ubi ait: *Ecclesia filios fidelium
nec exorcizaret, nec exufflaret,
si non eos de potestate tenebra-
rum, & a principio mortis erue-
ret. Id tu commemorare timu-
isti, tanquam ipse ab orbe toto
exufflandus esset, si huic exuffla-
tioni quâ Princeps mundi & a
parvulis ejecitur foras, contra-
dicere voluisses.*

of *Hierus.* (a), *Ambrose*

(b), *Leo* (c), *Celestin* I.

(d), and *Augustin* (e),

The Church, says *S. Au-*

gustin to *Julian*, would

neither *exorcise* (you

call this a *Charm*) the

children of the *Faithful*,

nor blow upon them, did

she not free them from

the power of the *Devil*.

This

This thou Julian, durst not gainsay, fearing thyself to be blown out of the Christian World, if thou hadst done so. So esteemed was this Ceremony then, that even Hereticks durst not speak against it : which now is reproach'd to us as a Charm, a Superstition, by our Reformers. Not a petty Minister, but thinks it a fit Object to be laugh't at, and to shew his wit, by playing the Buffoon upon it. By natural Generation all are born in sin, children of wrath, slaves of the Devil, and in the power of Darknes : By supernatural Regeneration, which is Baptism, we are purged from Sin, freed from the bondage of the Devil, adopted the Children of God, delivered from the power of darkness, and translated into the kingdom of the beloved Son of God. Colos. 1. 13. This Faith delivered by the Apostles, was believed by the primitive Christians, and we believe the same : They used this Ceremony to signifie this change in the Person baptized ; we use it for the same intent : It was then so venerable, that even Heretics durst not express any disesteem of it ; now you deride it, and look upon it as prophane and a Charm. Whence comes this change ? from the Ceremony ? no, it is the same, it was then : from the Intention of those who use it ? no, it is employed to signifie the change from Sin to Grace now, as it was then. The Change is only in your self, and your Brethren Reformers : your Faith is as different from that of the Primitive, as of the present Church : and that new Faith

enclines you to deride those things, which the Church animated by Apostolical Faith, did, and doth esteem.

By this you see how *Impious* this *Lucian* like spirit is. How imprudent it is, will appear, if you consider how full your Assemblies are of Libertines, who deride all things of Devotion, even practised by your selves, as several tragically complain of in their Sermons. You foster in them this Spirit, by your Practise: you plant that Tree in their Hearts, which produces such four Fruit, that sets all your teeth an edge: this Serpent is bread in the bowels of your Reformation, and serpent like it will eat the bowels of her Parent, and kill her, if it be not stifled.

G. B. pag. 35. "The Priest at Mass, often bows, sometimes he turns to the People, and gives them a short barbarian Benediction, then goes on.

Answer. In all this I see nothing ridiculous, but your relating those sacred Rites. How can he express his inward Worship of God more clearly, than by kneeling or bowing? His Office is to be a Mediator betwixt God and Man (*Heb. 5. 1.*) and how can that be better represented, than by his humble applications to God, bowing to him, and lifting up his hands to the throne of Grace (*Heb. 4. 16.*) to receive thence Mercy; and then turn to the People, to pour it upon them. Thus on *Jacobs* Ladder the Angels appeared going up and down, up, to God; down, to

to *Jacob*, a Type of what Priests do, when they officiate.

But he gives them a *short Barbarian Benediction*. That *Benediction* which you, a very civilized person, disdain, as Barbarous, is taken out of Scripture, the words of an Angel to *Gideon*, (*Judges* 6. 12.) *Our Lord be with you, Dominus vobiscum*. Scripture it self cannot escape your censure, if a Papist use it. Your contempt of the language of Angels in this World, will scarce make you worthy of their Company in the next.

G. B. pag. 35. "After Adoration, the God "is to be devoured by the Priest : which made "the *Arabian* say, Christians were fools, who "devoured what they adored.

Answer. A worthy Authority for a King's Chaplain in ordinary, to build upon. Sir, Christ said, *Take and eat, this is my Body*; because he says it is *his body*, we adore it, and because he commands us, *to take and eat it*, we obey, and do so. But a *Turk* says, it is foolish. Let it be so, no *Turk's* Opinion is the Rule of my Faith. Is it of yours ? Is not this prodigious, that against the expresse words of Christ, and the Practice of the whole Church, the Authority of a *Turk* should be brought ? nay and preferred before it ? and this by a *Minister* ?

G. B. pag. 38. "Rome enjoyns severer censures on the violation of those Ceremonies "than on the greatest transgressions against the "moral or positive Laws of God.

Answer. I know no motive you can have, for advancing such notorious untruths, but that of *Cicero*: *Cum semel limites verecundia transferis, oportet graviter esse impudentem.* You have past those bounds, and there I leave you.

C H A P. XIII.

Scripture and the Church : where, of the Resolution of Faith.

G. B. “**P**apists call the Scriptures a nose of
 p. 41. Wax, the source of all Heresies,
 &c.

Answer. If any Roman Catholic compared Scripture to a *Nose of Wax*, it is only because the Letter may be wrested to different senses and made to look not that way which the Holy Ghost designed ; but that which Mens Passions lead them to. The World affords not a more convincing Instance of this flexibility of Scriptures, then that of your own Brethren in the late troubles ; who brought it to countenance *Sedition, Rebellion, Heresie, Murder*, and the horriblest of all *Murders, Parricide*, the killing of the *Father of the Country*. Did Scripture of it self look towards (or abet) all those crying Sins ? no sure, it condemns them formally. It can then be wrested from its own natural sense, to another meaning contrary to it, which is all that is meant by that Phrase.

As

As for its being a *source of Heresies*, it is not true, that Scriptures, do found Heresies, or that Heresies spring out of them, but that Men draw Heresies out of the words of Scriptures, taken in a Sense quite contrary to that of the Holy Ghost.

G. B. pag. 41. "Papists will have all the
"Authority of Scriptures to depend on the
"Church. A great difference is to be made be-
"twixt the Testimony of a Witness, and the
"Authority of a Judge. The former is not de-
"nied to the Church.

Answer. Here you grant to the Church as much as we desire, provided you own in this *Witness* such a *Veracity*, as the nature of its *Testimony* requires, to bring us to a *certain and undoubted belief* of the *Scriptures*.

The Church never took upon her the Title *Of Judge of Scripture*. In her Councils, she places in the middle of the Assembly a high Throne as for Christ, and in it sets the holy Gospels as his word, according to which she judges of the Doctrine controverted. *Conc. Calced. Act. 1.* So she judges by *Scriptures of the Doctrine of men*; but doth not judge of the *Scriptures themselves*.

At the first Admission of a Writing into the *Canon of Scriptures*, the Church proceeding is of another nature. A Writing is brought to her, as written by a Man Divinely assisted; of *S. Paul*, for example, to the *Romans* by *Phoebe*, or to *Philemon*, by a fugitive Servant *Onesimus*: neither, as a *Witness*, give any great credit to

the Writing they brought. The Pastors of the flock of Christ consider the Writings, examin the Messengers, recurr to God by Prayer to demand the Assistance of his Holy Spirit, to know whether he were truly the Author of the Writing exhibited. If after all these means used to discover the Truth, they remain convinced, the thing was written by the Inspiration of the Holy Ghost, they obey it themselves, command Obedience to it, as to the Word of God, and use it as a *Rule of Faith and Manners*. So when an unknown Person brings into a Corporation a new Patent, as of the King's Majesty, and presents it to the Mayor: He (before he allows the Patentee to act in vertue of it,) with his Brethren considers the Writing, the Signet, the Seal, the Stile, &c. to know whether it be counterfeit or sincere, with a Resolution to obey it himself, and make others do the same, in case it appear to be truly the King's. The Mayor cannot be said to judge of the Kings Patents (to which as a Subject he owes Obedience) but only to discern whether an unknown Writing be the King's Patent, or no.

You say, this makes *the Authority of the Scriptures depend on the Church*. Which is as rational, as if you should say, the Authority of the King's Patent depends on the Mayor of a petty Corporation, because the Patent is exhibited to him, before it be executed. If any Man hath so little common Sense, as not to discern the difference betwixt these two Propositions:

To

To judge of the Kings Patent : and to judge whether an unknown Writing be the Kings Patent : I am to seek how to help him.

This Authority of the Church, to recommend the Scriptures as an undeniable Witness, occasioned that Saying of S. *Augustin* l. contra Epist. Fundam. c. 5. *Ego Evangelio non crederem, nisi me Ecclesia Catholica commoveret auctoritas.* I would not believe the Gospel, did not the Authority of the Catholic Church move me to it. Which words are cited by all Catholic Controversists, as containing an implicit Decision of all our Controversies; they shewing evidently S. *Augustins* Discourse against the *Manichees*, to be just the same, which we use against the modern Protestants, that as we are heirs of that Faith, which S. *Augustin*, and the Church of his time defended against its Opposers the ancient Heretics, so are we of the Titles, by which they enjoyed it, and the Arms with which they defended it. I will put down the whole Discourse of S. *Augustin* at large, that so we may the better understand his meaning, and more convincingly shew how much the most understanding of our Adversaries are out of the way, in explicating it.

The thing sought for in that Discourse was, whether *Manichæus* was an Apostle of Jesus Christ or no? The *Manichæans* said he was: the Catholics denied it, for whose cause S. *Augustin* disputes thus in that place, *Quero quis sit iste Manichæus?* says he, *Respondebitis, Apostolus Christi,*

Christi. Non Credo. Evangelium fortè mihi tē-
 eturus es, & inde Manichæi personam tentabis asse-
 rere. Si ergò invenires aliquem qui Evangelio non-
 dum credit, quid faceres dicenti tibi, non credo?
 Ego verò Evangelio non crederem nisi me Catholica
 Ecclesia commoveret auctoritas. Quibus ergo obtem-
 peravi dicentibus, credite Evangelio; cur eis non
 obtemperem dicentibus mihi: Noli credere Mani-
 chæo? Elige quid velis. Si dixeris, crede Catholi-
 cis, ipsi me monent, ut nullam fidem accommodem
 vobis, quapropter non possim illis credens, nisi tibi
 non credere. Si dixeris, noli Catholicis credere, non
 rectè facis, per Evangelium me cogere ad Manichæi
 fidem, quia ipsi Evangelio Catholicis prædicanti-
 bus credidi. Si autem dixeris, benè credidisti Ca-
 tholicis laudantibus Evangelium, sed non rectè cre-
 didisti illis vituperantibus Manichæum: usque adèd
 me stultum putas, ut nullâ reddita ratione, quod vis
 credam, quod non vis non credam? quippè multò
 justius & cautius facio, si Catholicis, quoniam se-
 mel credidi, ad te non transeo, nisi me non credere
 jusseris, sed manifestissime & apertissime scire ali-
 quid feceris. Quocirca si mihi rationem redditurus
 es, dimitte Evangelium. Si ad Evangelium te te-
 nes, ego ad eos me teneam, quibus præcipientibus,
 Evangelio credidi: & his jubentibus tibi omnino
 non credam. Quod si fortè in Evangelio aliquid
 manifestissimum de Manichæi Apostolatu invenire
 potueris, infirmabis mihi Catholicorum auctori-
 tatem, qui jubent ut tibi non credam. Quâ infirmatâ
 nec Evangelio credere potero, quia per eos illi credi-
 deram, ita nihil apud me valebit quicquid inde protu-
 leris.

leris. Quapropter si nihil manifestum de Manichæi
 Apostolatu in Evangelio reperitur, Catholicis potius
 credam, quàm tibi. Si autem inde aliquid manifestum
 pro Manichæo legeris, nec illis, nec tibi: illis, quia de
 te mihi mentiti sunt; tibi, quia eam scripturam mihi
 profers, cui per illos credideram, qui mihi mentiri
 sunt. Sed absit ut ego Evangelio non credam. Illi
 autem credens non invenio, quomodo possim etiam
 tibi credere. Hæc Aug. ibid. I demand, says this
 Saint, Who is this Manichæus? You answer, He
 is the Apostle of Christ. I will not take your word
 for it. What will you say, what means will you
 use to persuade me? Perchance you will take the
 Gospel, and thence endeavor to prove unto me the
 Mission of Manichæus. But what if you meet with
 one who doth not believe the Gospel, how would you
 deal with him? For my part, I would not believe the
 Gospel, did not the Authority of the Catholic Church
 move me. Whom therefore I obey, in saying, Be-
 lieve the Gospel, should I not obey, in saying, Be-
 lieve not Manichæus? Take your choice, whether
 you will have me rely on the Catholics, or no:
 If you say, Believe the Catholics; they warn me,
 not to believe you; wherefore believing them, I must
 reject you. If you say, Do not believe Catholics,
 you do not well, endeavoring to bring me to the Be-
 lief in Manichæus, by the Gospel, which I received
 only upon the word of Catholics. If you say, you do
 well to believe the Catholics when they commend the
 Gospel, but you do not well in believing them when
 they blame Manichæus: do you think me such a
 Fool, as without any reason I should believe what
 pleases

pleases you, and not believe what you dislike? Certainly it is much more reasonable, seeing I must believe the Catholics, that I abandon your Communion, unless you can give me an evident Demonstration for the contrary. Wherefore, if you will alledge Reason, lay by the Gospel. If you retain the Gospel, I will stick to those upon whose word I have admitted the Gospel: and their Authority forces me to renounce you. Now if perchance you can shew out of the Gospel any evident proof of *Manichæus* his Apostleship, you will indeed weaken in me the Authority of Catholics, who forbid me to believe you. But that Authority being weakned, I shall no more be able to believe the Gospel, which I received by it, and so whatsoever you prove thence, will fall to the ground. Therefore if no clear proof of *Manichæus* his Mission is extant in the Gospel, I will rather believe the Catholics than you. If a clear proof be found there, I will neither believe the Catholics nor you: Not them, because they were false in the Opinion they delivered of you; Not you, because you rely on that Scripture which I received on the testimony of those who have deceived me. Yet God forbid I should reject the Gospel; and believing it, I see no possibility of believing you. Thus the great Saint; which I have cited at large, because the whole Discourse holds against all Heresies, changing only the Name of *Manichæus* or *Manichean*, into that which signifies the Heresie: as, for Example, into that of *Protestant* or *Luther*. Moreover, it contains a clear Confutation of what hath hitherto by the
Learn-

Learnedst of our Adversaries been said in Answer to it.

The first Interpretation of this Place is delivered by *W. L.* in his Relation of a Conference, pag. 81. *Some of your own*, says he, *will not endure it should be understood, save of the Church in the time of the Apostles only*; and then cites *Ockam Dial. p. 1. l. 1. c. 4.* Where he hath not one word of that. But, says Mr. Still. in his *Rational Account*, p. 198. the words are in *Durandus*, l. 3. *Infent. d. 24. q. 1. n. 9.* where he says, *Intelligitur solum de Ecclesiâ, quæ fuit tempore Apostolorum*; It is understood only of the Church which was in the time of the Apostles.

The same Author borrows another Explication of *Biel*, *Leet. 2. in Can. Missæ*, That the words are to be understood of the Church in general, as it contains the first and later Ages, *A tempore Christi. & Apostolorum, &c.* And to this he sticks, for he adds, *And so doth S. Augustin take Eccles. contra Fund.* And Dr. Still. p. 198, 199, approves the same, and confirms it out of *Gerson* and *Driedo*.

Neither of these two Explications can stand with the Text, as appears out of those words: *Quibus obtemperavi dicentibus, Credite Evangelio: cur eis non obtemperem dicentibus mihi, noli credere Manichæo*; Whom I obeyed in saying, Believe the Gospel. should I not obey in saying, Do not believe Manichæus? Hence I frame this Argument: *St. Augustin* professeth he received the Gospel upon the credit of that Church, which condemned

demned *Manichæus*. But that Church which condemned *Manichæus*, was that of his time, and not that of the Apostles, who never mentioned *Manichæus*; Ergo the Church, on whose word he received the Gospel, was that of his time, and not that of the Apostles. When therefore *E. S. p. 220.* says, *It is plain St. Austin means not the Judgment of the present Church, but of the Catholic Church, as taking in all Ages and Places,* he evidently contradicts the very Text of *St. Austin*: whence I conclude, that either he speaks against his Conscience, which I am unwilling to believe; or else (which is more excusable) that he had not read the Text which he undertakes to Explicate.

A Third, and yet more improbable Explication, is delivered by *W. L. p. 82.* *He speaks it either of Novices or Doubters in the Faith, or else of such as were in part Infidels. Mr. Fisher the Jesuit, at the Conference would needs have it, that St. Austin spake it even of the Faithful; which I cannot yet think: for he speaks to the Manichees, and they had a great part of the Infidel in them. And the words immediately before these are, If thou shouldst find one, qui Evangelio non credit, which did not believe the Gospel, what wouldst thou do to make him believe? Thus W. L.*

This is likewise plainly false; for *S. Austin* was neither a *Novice*, nor a *Doubter* in the Faith, nor in part an *Infidel*, when he writ that Book; for he writ it after he was made Bishop, as you may see *Lib. 2. Retract. c. 2.* But he

he speaks of himself, and describes the ground of his own Faith; *Ergo* he doth not speak of Novices, Doubtters, or half Infidels, nor describes the ground of their Faith, but of those who are *firm Believers*. I prove that *S. Austin* speaks of his own Faith, and shews the ground on which it relied. : For first he says, *I would not believe the Gospels, without the Authority of Catholics commending them.* Secondly he says, *If you weaken the Authority of Catholics, I will reject the Gospel.* This I believe *Mr. Stillingfl.* saw, and therefore said, pag. 20. *If you extend this beyond Novices and Weaklings, I shall not oppose you in it.* And I cannot think that *W. L.* had read that place, at least with attention, when he writ, *He could not think S. Austin spoke of the Faithful.*

Stilling. pag. 220. *Neither you, nor any Catholic Author, is able to prove that S. Austin by these words ever dreamt of any infallible Authority in the present Church.*

Ans. Seeing *S. Austin* expressly says, *He would renounce the Gospel, if the Authority of Catholics were weakened in him, by discovering they had delivered any one Lye,* he must either think them exempt from all possibility of Lying, or else he adhered very loosely to the Gospel. I hope *E. S.* will not assert the later part; wherefore he must grant, that *S. Austin* thought the Church free from all possibility of Error. Let us return to *Mr. G. B.*

G. B. pag. 43. *Christ's Prophetic Office is invaded*

vaded by the pretence of the Churches Infallibility in Expounding Scriptures.

And why, good Sir, should the *Infallibility in Expounding Scriptures* be an Invasion of the Prophetic Office of Christ, seeing *Infallibility in writing them* was no such thing? Certainly it is more to compose a Writing, than to understand it: as many can understand *Cicero's Speech pro Milone*, who cannot compose such an one. And your old Women pretend to understand several parts of Scripture, which yet, I think, will scarce undertake to Pen the like.

By this, say you, the whole Authority is devolved on the Church. No more than it was on *S. John* when he writ his Gospel, or *S. Paul* composing his Epistles; nor so much neither, seeing these were so assisted, as to *Compose Holy Scripture*, when the Church only pretends to *Expound the Word of God*. How doth such an Assistance of the Divine Spirit derogate from the Infallibility of God, from which it is derived?

But *Her Exposition must be admitted*, say you, though contrary to the Sense. As if *Infallibility* did not exclude all possibility of such a wrested Exposition! The Infallibility of the Church may slight your Attempts, whilst you are armed only with such Straws. We have seen your Arguments, let us see your Answers to ours.

G. B. pag. 44. *The Gates of Hell not prevailing against the Church*, Mat. 16. 18. proves not the pretence of Infallibility.

Why

Why not, Learned Sir? Not a word of that ; but as if you had forgotten what you were about, you fall upon the *English Translation of that Text*, which you say, *deserves amendment* ; and I will leave you to be taught better Manners by your Fellow Ministers, or your Mother the Kirk of Scotland.

G. B. pag. 45. *The Spirit leading into all truth, Joan. 16. 13. advances not the Cause a whit, since that Promise relates to all Believers.*

Here is another Assertion without Proof, as if we were bound to take your word. Those words are part of the Sermon after the last Supper, at which only the Apostles were present, and which was directed immediately to them. You should then give some Reason why they relate to *all Believers*, altho spoken only to the Apostles.

G. B. *The Church's being built on the Rock, Peter, proves nothing for a Series of Bishops of Rome, seeing the other Apostles were also Foundations.*

Answ. If it prove all Bishops together Infalible, firm in Faith as a Rock, it confounds your Reformation, which is condemned by them all.

G. B. *The Keys of the Kingdom of Heaven, Mat. 16. 19. import no more, than that Peter was to open the Gospel.*

When you shall give in a Proof, we will consider it ; till then I will believe not you, but Christ, who, *ἐξουσιάζων*, adds the Office of the Keys, to open and shut, not the Gospel, but Heaven, by loosing and binding Sins.

K

G. B.

G. B. pag. 46. *It is certain, that Vice as well as Error, is destructive of Religion. If then there be no Authority for suppressing of Vice, but that same of the Discipline of the Church, it is not incongruous there be no other Authority for suppressing of Error, but that same of the Discipline of the Church.*

Ans. It is certain, that both in the old and new Law, several Persons have been secured against Error, who were subject to Sin. S. Peter
 (a) Gal. 2. 11. *was truly reprehensible, (a) for a thing he did, not for any thing he writ or preached. The same of David, of Salomon, &c. For this reason our Blessed Saviour commanded (b) all to follow the Doctrin of the Scribes and Pharisees, because they sat on the Chair of Moyses, but not their Example. So your Question, why God should provide more against Error in Faith, than against Vice in Manners, can find no place amongst Catholics, who are taught to adore God's holy Will, even when they understand it not, and to (c) Bring into captivity every thought to the obedience of Christ. To you, who think it absurd to deny a Man the use of his Reason in Judging and Discerning all things, and submit even Divinely revealed Truths to its Tribunal, to you, I say, we leave the search of those Depths, and discovery of those Mysteries.*

G. B. pag. 48. *I could prove from History that General Councils have erred, that Popes have been Heretics.*

Ans.

Ans. By what you have done, we may guess what you can do. Your Learning appears by your Writings, as also your Judgment in using it. We have seen many Proofs of it, and shall see more in this small Tract. I will add to them one Instance out of another Work of yours, *Observations on the First Canon of the Apostles*, pag. 66. You prove, that anciently Priests could Administer the Sacrament of Confirmation, out of the First Canon of the First Council of Orange. When it is evident, that That Canon doth not give Priests power to Administer the Sacrament of Confirmation, but commands them to use *Chrism in Baptism*: since when every Divine of the First Year knows, that *Vertical Chrismation* hath been a Ceremony of that First and mysterious Sacrament. Such Mistakes as these, are incident to such as are bred in a Congregation where Ceremonies are abrogated.

G. B. pag. 49. *We are not the Servants of Men, nor bound to their Authority; for none can be a Judge, but where he hath Power to Try and to Coerce. Now none but God can search our Hearts, so none but he can be Judge.*

Ans. The Independent and Quaker, and all who endure with regret Prince and Prelate, Canon and Civil Law, under pretence of *Evangelical Liberty*, will thank you for this.

C H A P. XIV.

Of Merits.

G. B. **I**F any have derogated from the value of p. 50. the Satisfaction of that Lamb of God, they have offered the utmost Indignity to the highest Love, and committed the Crime of the greatest Ingratitude imaginable.

Ans. *Transat totum*, what then?

G. B. Who would requite the most unconceivable Love with such a sacrilegious Attempt?

Ans. None that I know of. But, say you, how guilty are they of this, who would set the Merits and Works of Men, in an equality with the Blood of God?

Ans. I know none such; if you do, point them out for Punishment; no Catholic is concerned in them.

G. B. pag. 51. It is true, this Doctrin of Merit is so explained by some of that Church, that there remains no ground of quarrelling it; except for the Terms sake, which is indeed odious and improper, tho' early used by the Ancients in an innocent Sense. But many of that Church acknowledge there can be no Obligation on God by our Works, but that which his own Promise binds upon him.

Ans. Here is one of the malicious Sleights of you and your Brethren, when you cannot with any colour accuse the Doctrin of our Church, to pretend it is only the Doctrin of
some

some few Persons, that you may persuade your Disciples the generality of Catholics hold the contrary. The Council of *Trent* contains what all Catholics Subscribe to ? and this is the Doctrine of that Council in this Point. *Concil. Trid. Sess. 6. cap. 16. Benè operantibus usque in finem, & in Deo sperantibus proponenda est vita aeterna, & tanquam gratia filiis Dei per Christum Jesum misericorditer promissa; & tanquam merces ex ipsius Dei promissione bonis ipsorum operibus, & meritis fideliter reddenda.* To those who persevere in good Works even to the end of this Life, and who hope in God, Life everlasting is proposed, both as Grace mercifully promised to the adopted Children of God through Jesus Christ our Lord ; as also as a Reward due, in vertue of the Promise of God, to their good Works and Merits. What can you say against this Doctrine ? Is it not that very Doctrine which you say is *Innocent*, and that there is no ground of quarrelling it ? We do not believe the greatest Good we can produce, can bind God, without, 1. His own Promise ; 2. The Merits of Christ. Why may not this suffice you ?

But the Term is odious, say you. Why so ? Seeing by ancient Fathers, and modern Divines, by the Primitive and present Church, it is used in an innocent Sense, why may not the Catholic Church using that word in a good Sense, qualify the *Odium*, and correct it ? What if not only in Fathers or Councils, but in Scripture it self, that Term be found (at least equivalently ?)

valently?) will not that reconcile you to this Term? Now so it is : for *Merit* and *Reward* are

(a) Rom. 11. 6. Correlatives (a) which cannot be separated, according to Philosophy.

Now a *Reward* is promised in Scripture

(b) Mat. 5. 12. (b) to those who are reviled, and persecuted, and calumniated, (as we

are by you and your Brethren, in such fly malignant Hints) wherefore we do merit in suffering such Calumnies. And S. Paul assures a

(c) 1 Cor. 9. 17. *Reward* (c) was due to himself for Preaching willingly. His willingly

Preaching was then meritorious.

When the Reader saw those Tragical Declamations, no doubt but he expected no less than some Doctrin destructive of Christianity, and that Religion lay gasping. *Parturiunt montes, natus est ridiculus mus.* All the fright you were in, was raised from one word, which you your self say hath an innocent Sense. And we say, that That very Sense is what the R. Catholic Church intends by it. So you have a Remedy for your groundless Apprehension.

C H A P. XV.

Of temporal Punishment due to Sin forgiven.

G. B. **A**DD the Distinction of the temporal
 P. 54. and eternal Punishment Sin deserves :
 the later is removed by the Blood of Christ, the former

mer must be expiated by our selves, either by Sufferings in this Life, or in Purgatory.

Answ. We hold indeed a temporal Pain due to Sin after it is remitted, sometimes, not always. For when Sin is remitted by *Baptism*, or by a perfect *Act of Contrition*, we believe all Pain to be remitted with the Sin; but not ordinarily. And for this reason the Church at all times made a difference betwixt those whose Sins were expiated by the Sacrament of Baptism and of Penance; for she never imposed any Penal Works on Baptized Persons: and never omitted imposing them on Penitents. Which short hint points out such a cloud of *Witnesses* testifying this Truth, that it covers the whole Face of the Primitive Church, and so covers it, as to discover its Doctrin to be the same with ours.

Nothing can be more clear to confirm this Catholic Doctrin, then that a temporal Penalty was inflicted on *David*(a) for that Sin, which upon his crying *Peccavi*, had been removed, ^{(a) 2. Reg. 12, 14.} put away, or forgiven. A Penalty therefore or Penance may be inflicted for a Sin forgiven, and consequently a Pain is due sometimes to it.

Indeed were it not so, why did our Forefathers impose large Penances, after by vertue of the Keys the Sins were remitted? why do you blame us for imposing small Penances, when there is, as you say here, none at all due?

G. B. pag. 54. *This is contrary to the value we*

set on the Blood of Christ. Ephes. 2. 15, 16. *By Christ Peace is made, we are reconciled to God, he presents us to the Father without spot, wrinkle, &c. which declare how plenary his Satisfaction was, nothing being left undone by him for removing the guilt of sin.* Thus you. As if nothing could be required on Man's side, in order to apply the Satisfaction of Christ, without derogating from its plenitude! Christ's Satisfaction was *plenary*: so was his Prayer, his Grief, his Suffering. Yet

(a) Matt. 6. 12. we must pray for our selves (a),

(b) Jac. 5. 16 and for one another, (b) altho he prayed for us all. And we must be

sorry for our Sins, the whole course of the Gospel requires it of us; and we must suffer for and with him. For as in order of Nature that Action of the prime Cause, by which it concurs with Creatures, is sufficient of it self to produce the whole Effect, yet nothing is done without the concurrence of secondary Causes, which apply the Action of the first: so the Satisfaction of Christ is sufficient for all, yet doth not remit our sins actually, without it be applied to us, either by Baptism, or Penitential Works. And the necessity of this Application by Faith, is owned by all your Reformers: And if this is consistent with that *Fulness*, why not Application by *Faith* and *Charity*?

You say, *This is a comfortless Doctrin.*

Ans. It is our Duty to take the Doctrin of Christ as we find it in holy Writ, and to teach others what we take thence, being assured, that
whether

whether it be, or be not *comfortable*, it is *wholsom* unto everlasting Life. And such is that *Doctrin*, which makes us punish in our selves our offences, and by that means prevent those punishments which God would otherwise inflict upon us: it makes us *work our salvation with* (a) *fear and trembling*; it causes (a) *Phil. 2. 12.* sorrow according to God, which brings forth Penance unto (b) *sal-* (b) *2 Cor. 7. 10.* vation which is *stable*. It is a *Doctrin* proportioned to the present state of Man, this being a state of *Banishment* and *Penance*, where fear, and trembling, and sighs, and tears, and fasting, and prayer, and watches, are his lot, and must ground his security as to the main chance, which is the only thing can give him real and substantial *comfort*, in this vale of miseries. He must conform to his pattern *Jesuw* suffering, and (c) *follow* (c) *1 S. Pet. 2.* his footsteps. He carried his cross, 21. and invites us to take up ours, and follow him (d); but doth not advise (d) *Mat. 16. 24.* us to leave it, as if carrying his own were sufficient for both him and us. In fine; notwithstanding all the suffering of Christ for us, we must here sow with tears, (e) *if* (e) *Psal. 125. 6.* we will there reap with joy. Christ himself was to suffer (f), and so to (f) *Luc. 24. 26.* enter into his Glory. And we must suffer with him (g), if we expect (g) *2 Tim. 2.* 12. to reign with him. This, this is the *Doctrin* of Christ, and the Spirit of the Gospel;

spel; which teaches us to hope in the Merits of Christ, but not to neglect good works: It shews us, not to presume on his *Satisfaction*, nor despair of his *Mercy*; to walk in hope of his goodness, and fear of our own faults and frailties; to be thankful for the Merits of Christ, which give all their value to ours, which of themselves are nothing. In fine, so to honor the fulness of our Redemption, as (not to foster negligence in our selves, but) to stir up our selves to imitate our Redeemer in doing and suffering; that so we might be *steadfast and immoveable in good*, (a) *abounding in the work of the Lord, knowing that our labor is not in vain* (a) 1 Cor. 15. 58.

• C H A P. XVI.

Of Purgatory.

G. B. pag. 55. begins to treat of *Purgatory*, and doth it so lightly, as if he feared to burn his Fingers. Yet if he shews less *Reading*, he shews more *Cunning* than his Brethren, E. S. or W. L. who give great advantages to an Adversary, by fixing a time for the kindling of that purging Fire, which was lighted long before any determinate time they can fix upon. Mr. *Stillingfl.* pag. 654. *Not one of the Fathers affirmed your Doctrin of Purgatory before Gregory the First.* Yet W. L. allows it a much greater
Anti-

Antiquity, pag. 353. *We can find*, says he, *a beginning of this Doctrin, and a Beginner too, namely Origen.* Thus they differ among themselves, and as little agree each with himself: for pag. 348. *W. L.* had said, *Scarce any Father within the first Three hundred years, ever thought of it.* Which Assertion is contradictory to what he says of *Origen's* being the *Beginner of it*: and it is moreover very rash; for doth he think that all the Fathers of the first three Ages writ down all their *thoughts*? or that all they writ is preserved till our days? or that he hath seen all that is so preserved? or remembers all that he hath ever seen? But let us leave these Men to reconcile together their own thoughts, which will be no small nor short labor, and examin the thing it self: And to come to it, I pass over several slips of our Adversaries, v. g. *W. Laud*, pag. 348. says, that *The first Definition of Purgatory* to be believed as a *Divine Truth*, was made by the Council of *Florence*. In which he is mistaken: for *Benedict XII.* long before that, had Defined the same.

I prove, that the Primitive Church believed a *Purgatory* in the most pure Times, out of the Testimony of three Fathers, *S. Hilary*, *S. Gregory Nyssen*, and *S. Austin*.

S. Hilary, (a) *Ille indefessus ignis* (a) *Hil. in Ps.*
obeundus est, subeunda sunt illa expi- 118. 20.
andâ à peccatis anima supplicia. That restless Fire
 is to be endured; and those Punishments to be born,
 which may purge our Souls from Sins,

S. Greg.

(b) *Greg. orat. de mortuis.* S. Gregory Nyssen, (b) as cited by *W. L.* pag. 351. *Men must be purged either by Prayers, or by the Furnace of Purgatory Fire after this Life. Again. A Man cannot be partaker of the Divine Nature, unless the Purging Fire doth take away the Stains that are in his Soul. Again. After this Life, a Purgatory Fire takes away the Blots, and Propensity to Evil.* *W. L.* considering these words, ingenuously confesseth, *they seem plain.* Yet he holds out one Buckler against these two Arrows drawn out of the Quivers of those Fathers, That they speak of a Purgation of sins; and in the *Roman Church* we are taught to believe only a Purgation of the pain due to sins already forgiven. Now this avails little. 1. Because the *Debt of pain* may be, and often is taken for sin, (on which it is grounded) *metonymicè*. 2. He seems not to understand our Doctrin; for there is no Definition of our Church obliging us to believe, that there remain no venial sins in *Purgatory*. Hence

(c) *Kellif. in 3. p. tom. 2. p. 611.* Dr. Kellison, (c) late President of the *English Colledge of Doway*, proves *Purgatory* to be prepared First, for those who die with only venial sins. Secondly, for those who die without any sin, but only without having fully satisfied for the pains due to sins forgiven. The same reasons are al-

(d) *Sylvius in 3. p. Suppl. q. 100. p. 356.* ledged by Dr. Sylvius, (d) where he treats the same Question. And before these, *Benedictus XII.* in his Decree *Benedictus Deus*, hath these words: *Decer-*

nimus

nimius animas decedentes cum veniali aliquo peccato, purgari post mortem, & post purgationem, ante resurrectionem suorum corporum, & iudicium generale, post Ascensionem Christi Domini, fuisse, esse, & futuras esse in cælo. We do declare, that Souls dying in venial Sin, being purged after their Death, before the general Resurrection are translated to Heaven. Which Decree you may find in Magno Bullario, and in Alphons. de Castro verbo Beatitudo. You see, Sir, that there is nothing in the Purgatory described by those Saints inconsistent with what we are taught to believe of ours. So *W. L.* or his Squire *E. S.* must study for another Evasion.

W. L. cites indeed the Council of Florence to confirm his Answer. But that place helps only to convince the World how perfunctoriously he read, and inconsiderately framed his Judgment upon reading: for in the place cited by him, the Council speaks of Souls dying in the state of Grace, or Charity, *Si in Charitate decesserint*: But of their not having any venial sins, not one word, unless he thinks that all Souls in Grace are free from venial sins, which will be another proof of his Abilities in Divinity.

My next Proof is taken from St. *Augustin*, in *Enchir.* cap. 110. *Neque negandum est, defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium mediatoris offertur, vel Eleemosyna in Ecclesiâ fiunt, sed iis hac prosunt, qui cum viverent, ut hac sibi postea prodesse possent.*

possent, meruerunt. Est enim quidam vivendi modus nec tam bonus, ut non requirat ista post mortem, nec tam malus, ut ei non prosint ista post mortem. Est verò talis in bono, ut ista non requirat, & est rursus talis in malo, ut nec his valeat, cum ex hac vitâ transferit, adjuvari. Similia habentur l. 21. de Civ. Dei c. 24. It ought not to be denied, that Souls departed are eased by the Piety of their surviving Friends, when the Sacrifice of our Mediator is offered for them, or Alms given in the Church. But those are relieved by these helps, who lived so as to deserve the benefit of them after their death: for there is a kind of Life neither so good, as not to need them, nor so bad, as not to receive ease by them. There is another so good, as not to want them, and a third so bad, as to be incapable of help, even from them. Thus S. Austin.

Where you see, he distinguishes three Places for the Souls departed, as clearly as *Bellarmin* or the Council of *Trent*. One of those so good, as not to need help by the Suffrages of the Church, such are the Blessed Souls in Heaven. Another so bad, as to be incapable or unworthy of relief by the Suffrages, such are the wretched Souls in Hell. A third needing them, and capable of ease from them, such are Souls in Purgatory.

You see Secondly, clear mention of the Sacrifice of our Mediator, offered by the Church in his days. What is this, but our *Mass*? which you may find again *Lib. 10. de Civitat. Dei. cap. 20.*

You

You see Thirdly, this *Sacrifice offered for the Dead*. And Lastly, you see Alms given in the Church, for the relief and ease of deceased Friends: How many Points of our *Reformers Catechism* doth this one place confute! Truly one may think, either that they invented these Doctrins to spite *S. Austin*, or that this great Saint writ that Chapter with a Prophetic Spirit, to convince the World that your Sentiments are no less opposit to the ancient than to the modern Church, which both agree in holding out the same Tenets in *Faith*.

E. Still. pag. 642. *S. Austin delivers his Judgment with such fear and hesitancy, that any one may easily see, that he was far from making it an Article of Faith*. He may as well say, that the Council of Trent spoke with hesitancy. He adds: *That in S. Austin's time, many favored Origen's Opinion, of the final Salvation of all, at least who died in the Communion of the Church*. But what is this to *S. Austin*, who condemns that Heretical Opinion, as he says, and may be seen *lib. 21. de Civ. Dei cap. 24.* and in the whole Book *De fide & operibus*.

But says E. S. *St. Austin speaks doubtfully, lib. de fide & operibus cap. 16. & Enchir. cap. 69.* But he should have taken notice, that he speaks in those places not of Purgatory in it self, but of a particular pain, which we, no less than he, doubt of. The matter he treats, *Enchir. c. 68.* is the Grief which Men feel for the loss of such things which they loved inordinately, and by that

that means offended God, altho their love to Creatures were not so great as to withdraw them from the Foundation, Christ. *Urit eum rerum dolor, quas dilexerat amissarum; sed non subvertit fundamenti stabilitate munitum.* Such a Man is burnt, and tormented with the loss of those things which he loved; yet he is not quite consumed, because the Foundation stands fast, viz. his Love to Christ, whom he would stick to, altho with loss of other things. Then follows cap. 69. where he doubts whether such a purging Fire, or Pain as this is, shall accompany them in the next World; that is, whether Souls departed retain any disorderly affection to their Possessions in this World, by reason of which the want of them may be a torment to them, and as it were, burn them. In a like manner *lib. de fide operibus cap. 16.* *Sivè ergò in hac vita tantum, homines ista patiuntur,* says he, *sivè post hanc vitam talia quedam judicia subsequuntur.* Whether Men suffer such things only in this Life, or the same Torments accompany them into the next World. Which is a thing modern Catholics as much doubt of as *S. Austin*; yet he, as well as we, might believe most certainly, what he so positively affirmed in his Manual, Chap. CX.

In vain therefore doth *E. S.* alledge, p. 653. the blotting out of those words, *Constat animas post hanc vitam purgari*; It is evident, that Souls are purged after this Life. There is enough left in *S. Austin's* undoubted works to confute his Error. So the success of that Reformer was like

like that of *Marcion* with his Sponge, who blotted out some parts of Scripture, yet what remained confuted his Heresie.

As for Holy Scripture, I think the Argument which *S. Austin* uses, *lib. 21. de Civ. Dei cap. 23.* very convincing for *Purgatory*. It is taken out of the words of our Saviour, *Matt. 12. 32.* *It shall be forgiven neither in this world nor in the next.* Whence it follows, that some sins are forgiven in the next world. *Neque enim de quibusdam veraciter diceretur, quod non eis remittatur, neque in hoc saculo, neque in futuro saculo, nisi essent, quibus etsi non in isto, tamen remittetur in futuro.* *Aug. 1. 21. de Civit. Dei, cap. 24.* Now to Mr. *G. B.*

G. B. pag. 55. For *Purgatory*, the Proof from Scripture was only drawn from one wrested place of the Apostle Paul, *1 Cor. 3. 12, 13, 14, 15.*

Ans. How can you say this, when amongst the Ancients *S. Austin* uses another Text, as we have just now seen. And *Bellarmin* hath Nineteen Texts of Scripture, as your Patriarch *W. L.* will tell you, pag. 353.

G. B. The Apostles words contain only a Proverbial form of Speech, to express the risque they run.

Ans. The Apostle speaks not only of a risque, or hazard, but of an effectual loss; *He shall suffer loss*, says he, *Vers. 15.*

G. B. pag. 55. Many Visions and Apparitions were vouched for the proof of *Purgatory*.

Ans. I never saw any vouched for that intent: I am sure neither the Council of *Trent*,

nor that of *Florence*, nor *Benedict. XII.* vouched any such thing for that intent.

I think not our Divine Faith much concerned in asserting the truth of any purely Human History ; and I think most Apparitions to be such. Yet because several *Protestants*, as well as all *Atheists*, utterly reject all such Relations, I desire them to read *S. Austin, lib. de Curâ pro mortuis, cap. 10.* where he says it would be an *Impudence* to deny them all. *Impudenter venire videbimur, si hæc falsa esse responderimus.* And in his 16. Chap. he says, he had learnt *Non incertis rumoribus, sed testibus certis ;* Not from uncertain Rumors, but from undoubted Witnesses, that *S. Felix* had appeared both to Citizens and Strangers, during the Siege of *Nola*.

Had you the same Faith which was then in the Church, you would believe these things ; your denying them, which the Primitive Church and *S. Austin* believed, shews you to be animated with a different Faith.

CH A P. XVII.

Priestly Absolution.

G. B. **A** Nother Art for detracting from the p. 60. value of *Christ's Death*, is the *Priestly Absolution*.

Answ. This Objection is no Product of your own Wit, you may find it and the Authors of
it

it together, with an Answer to it, in *S. Ambrose*, lib. 1. de Pœn. cap. 2. *Aiunt Novatiani se Domino deferre reverentiam, cui soli remittendorum criminum potestatem reservant. Imò nulli majorem injuriam faciunt quàm qui volunt ejus mandata rescindere. Nam cum ipse in Evangelio dixerit, quacunque ligaveritis: quis est qui eum magis honorat, utrum qui mandatis ejus obtemperat, an qui resistit? Ecclesia in utroque servat obedientiam, ut peccatum & alliget, & relaxet. The Novatians (says this Saint) pretend to honor God, by reserving to him alone the power of forgiving sins. But really none are more injurious to him, (or wrong him more) than those who break his Orders. For whereas he in the Gospel said, Whose sins soever you bind; who honors God more, he who obeys his Commands, by using that Power, or he who resists them? Now the Church obeys both the Commands, to bind and loose sins, effectually binding and loosing them. Thus *S. Ambrose*.*

You see, Sir, that our Doctrin now was that of the Church in *S. Ambrose's* time; That the *Novatians* held your Doctrin, and made use of the same pretext as you do, to defend their Doctrin. The Church, for which *S. Ambrose* pleads, was Catholic: so must we be in this, seeing our Doctrin is the same with theirs. The *Novatians* in this were *Heretics*; what are you?

Indeed the words with which our Blessed Saviour. (a) first promis'd, secondly, (a) *Mat. 16. 18.*
(b) actually communicated that (b) *Joan. 20.*
power to forgive, or retain sins, are 22, 23.

so exprefs, that it is the greateft difrefpect imaginable fo to wrefte them, as they muft, to draw them from their natural fense, I defire you to fhew your Art, and invent fome Speech, which in fo few words fhall more clearly exprefs this fense the Catholic Church understands them in.

And as for Fathers, fee S. Cyprian in many places, S. Basil. qq. brev. q. 288. S. Leo Epist. 91. *ad Theodorum*, Greg. Hom 26. in *Evang.* Cyril. Alex. lib. 12. in *Joan.* But above all, S. Chrysoft. lib. 3. de *Sacerd.* c. 5. Tom. 3. Edit. Savell. p. 16.

Οἱ τὴν γῆν οἰκῶντες τὰ ἐν ἔθρονοις δικαιοῦν
ἐπετράπησαν· καὶ ἐξουσίαν ἔλαβον, ἣν ἔτε ἀγγέ-
λοις, ἔτε ἀρχάγγελοις ἔδωκεν ὁ Θεός· καὶ γὰρ
πρὸτ' ἐκεῖνους εἴρεται. Ὅσα ἂν δόσονται ἐπὶ τῆς
γῆς, ἔσαι δεδομένα καὶ ἐν τῷ ἔρανῳ· καὶ ὅσα
λύοιτε ἐπὶ τῆς γῆς, ἔσαι λελύμενα ἐν τῷ
ἔρανῳ· ἔχουσιν μὲν γὰρ καὶ οἱ κρατοῦντες ἐπὶ τῆς
γῆς τὸ δεσμὸν ἐξουσίαν, ἀλλὰ σωματίων μόνον.
Τὸ δὲ ὅτι ὁ δεσμός αὐτῆς ἀπώτεται τῆς ψυχῆς,
καὶ διελθαίνῃ τῆς ἔρανός, καὶ ὡς ἀνεργάτων-
ται κάτω οἱ ἱερεῖς, πάντα ὁ Θεός ἀνὼ κύριοι, καὶ
τῷ δουλῶν γνώμην ὁ δεσπότης βεβαιῶν· ὡς
γὰρ ἂν φῶσιν, ἀφῆτε τὰς ἁμαρτίας, ἀφέντες, καὶ
ὡς ἂν κρατῆτε, κεκρατήντες. Τίς ἂν γένοιτο
ταύτη ἐξουσία μείζων; πᾶσαν τὴν κρίσιν ἔδο-
κεν ὁ πατὴρ τῷ υἱῷ· ὁρῶν ὅτι πᾶσαν αὐτὴν τῶ-
ντος ἐγχειρισθέντας ὑπὸ τῷ υἱῷ. *Those who*
dwell

dwell on Earth, says he, are enabled to dispense the things in Heaven. To them a Power is given, which neither Angels, nor Archangels enjoy : for to these it was never said, What you shall bind. Earthly Princes have power to cast into Prison, but their Power is restrained to Bodies only. Whereas the Bond we speak of, reaches the Soul, and Heaven it self, insomuch as what Priests do below, God ratifies above : and the Lord confirms the Sentence of the Servant. And what is this, but to have put into their hands all Power to dispose of Heaven ? whose sins you forgive, are forgiven : and whose sins you retain, are retained. What Power can be greater than this ? God the Father hath given all Power to Judge to the Son, and the Son hath communicated all that same Power to Priests. Thus the glorious Saint.

You see, Sir, the Grounds of our Belief in this Point, the clear words of our Lord, (a) *Whose soever sins you remit, they are remitted unto them ;* You see the (a) *Joan. 20. 23.* Fathers and the Primitive Church Explicating those words as we do ; You see *Novatians* were held for Heretics for understanding those words otherwise ; What ground have you to deny a Truth delivered by Christ to the Apostles, and from them handed down to us ?

G. B. pag. 62. *It was counted a Blasphemy in Christ, when he said, Thy sins are forgiven thee, which shews it to be Blasphemy in all others, it being an invasion of his Prerogative.*

Ans. Here we have a blasphemous Accu-
L 3
sation

sation of the Scribes against Jesus Christ, opposed against the clear words of Christ, and the meaning of the whole Church; Nay, their words, altho full of malice, and convinced of Falshood by a Miracle, are preferred before those of Christ, as being made a Rule by which his must be interpreted. Thus under pretence of asserting the Authority of Christ, you overthrow it, as your Brethren ruined their Sovereign, under pretence of making him a glorious King.

But, say you, *Christ cleared himself from the Power was committed to the Son of Man to forgive sins.*

Answ. That same Power given by the Son of Man to the Apostles and their Successors, doth clear us.

G. B. pag. 61. *After a Sinner hath gone over his Sins without any sign of remorse, and told them to a Priest, he enjoys a Penance, and without waiting that they obey it, he says, I absolve thee; and after this they judge themselves fully cleansed from Sins.*

Answ. Were there Benefices or Preferments established for such as invent Stories without any ground, I know none in a fairer way to them than your self. You cannot but know, that we hold *Contrition* to be an essential part of the Sacrament, and that he who Confesses without *Sorrow*, is so far from obtaining *Pardon* for the sins past, that we judge him guilty of a new *Sacrilege*. Consider a little what you say, if not

not for Conscience, and the Fear of God, (which you seem not to regard) at least for your Credit.

G. B. pag. 61, 62. *What can take off more from the value of the Death of Christ, than to believe it in the power of a Priest to absolve from sin?*

Ansiv. That cannot take from the value of that Sacred Passion, upon which it is built. By *Baptism* sins are remitted, without derogating from the value of the Death of Christ. The same of *Absolution*. Because in both these Sacraments the Merits of the Passion are applied, to cleanse our Souls in such a manner as Christ hath ordained, and by Authority derived from him. In Civil Matters, as no Man can lawfully take upon himself the Authority, and exercise the Function of a Judge, without a Commission from the King; So it is no less unlawful to refuse due Obedience to Judges lawfully Commissionated. We have a lawful Commission in the Gospel, and we stick to that, till we see better Grounds to vacate it, than such frivolous Reasons as you bring.

C H A P. XVIII.

Of Penances, Fasting, Prayer, and Pilgrimages.

G. B. **A** *DD the Scorn put on Religion, by the*
 p. 62. *Penances enjoined for sin: abstain-*
 L 4 *ing*

ing from Flesh, pattering over Prayers, repeating the Penitential Psalms, going to such Churches and Altars, with other ridiculous Observances like these, which cannot but kill the Vitals of true Religion. And who can have any sad apprehensions of sin, who is taught such an easie way of punishment?

Ans. Experience shews us whether Practice preserves more the Vitals of Religion, yours, or ours: And I am persuaaded, I shall have occasion before we part, to give you a Prospect not very pleasing, of the Piety of your Profelytes; who, as S. Paul said, 2 Tim. 3. 13. *Proficiunt in pejus, have waxed worse and worse*, ever since your Brethren have had the Direction of them. But what are these *Observances* which move you to Laughter? *Fastings, Prayers, and Pilgrimages*; so much recommended, and even commanded in both old and new Law, sometimes in Scripture, often in Councils and Fathers, and confirmed by the Practice of the Church thro' all Ages. These things seem *ridiculous* to this *Democritus*, a new Man, as much a Stranger to true Piety, as his *Education* hath been to *Prayers, Fasting, and Pilgrimages*, as far as appears by his Works. That he should thus deride all Penitential Works, designed either to punish our past offences, or prevent those to come: to reconcile us to our Creator, or to rivet us to him: when St. Paul, the *chosen Vessel, the Temple of the Holy Ghost, the Doctor of the Gentiles* separated from his mothers womb, and
called

called unto Grace, (a) when he, I say, chastized his Body, and brought it under subjection, (b) lest Preaching to others, he became himself a Reprobate. What means did he use for his security to mortifie his Body, but those this good Man counts *Ridiculous Observances*, viz. *Fasting* and *Prayer*, and the like ; We are sure he was animated with the Spirit of God ; what Spirit animates you ?

SECTION I.

Fasting.

AS for *Fasting*, our Blessed Saviour *Fasted* (c) *forty days and forty nights*. He foretells his Disciples (d) *fasting when the Bridegroom should be taken from them*. ; that is, after his Ascension. He directs us how to Fast, and promises a Reward (e) to our Fastings, when duly performed. He teaches that Fasting (f) gives us a power over the Devils.

When any Work of great moment was to be done, *Fasting* was used (g). As the Disciples, or Apostles ministered to the Lord, and *Fasted*, the Holy Ghost said. With *Fasting* (h) and *Prayer* S. Paul and S. Barnabas were Consecrated Apostles : These, with *Fasting* and *Prayers* (i) ordain-

(i) 2 Cor. 6. 5. (i) ordained Bishops in every Church. And S. Paul several times speaks of
 (k) 2 Cor. 11. 27. his Fastings; (k) In watchings, in fastings. Again, In hunger and thirst, in fastings often.

What was the Practicē of the Christians of the Second Age, *Tertillian* will teach us, *Apolog. pag. 40. cap. 71*, where having reproached the Pagans with their Feastings in Times of Public Calamities, he represents the contrary Life of Christians. *Nos verò jejuniis aridi, & omni continentia expressi, ab omni vita fruge delati, in sacro & cinere volutantes, invidia cœlum tundimus, Deum tangimus, & cum misericordiam extorserimus, Jupiter honoratur.* "You Feast, says he, but we
 "dried up with Fasting, living in perfect Con-
 "tinency, abstaining from all Contents of this
 "Life, prostrate in Sackcloth and Ashes, charge
 "Heaven with the Odium of afflicting Persons
 "so much afflicted; and when we have by these
 "Penitential Works forced God to take pity
 "of the World, *Jupiter* is honored by you.

For the third Age, see what *Moses Maximus* and other Confessors required of Penitents; *Jejunio extenuari*, that they should grow lean with Fasting.

All the subsequent Ages give as many Testimonies to the Duty and Advantages of Fasting, as there are of any Work of Piety. This the Fathers teach in their Sermons, the Bishops commanded in their Canons, the faithful Practise in their Lives, and all recommend by their
 Exam-

Example. Nay, *Protestants* themselves own this Truth. The Author of the *Duty of Man*, Sunday 5. n. 34. To this *Duty of Repentance*, says he, *Fasting is very proper to be annexed; the Scripture usually joyns them together.* If you desire to know the Fruits of Fasting, *S. Thom. 2. 2. q. 147. a. 1.* names three. 1. To mortifie and curb our Bodies. 2. To raise our Mind to Heavenly things. 3. To punish in our selves the ill use of some Creatures, by depriving our selves of the use of others. A fourth Reason is, to increase Merit, Grace and Glory. *Virtutem largiris, & premia*, says the Church, in *Pras. Quad.*

SECTION II.

Prayer.

PRayer being a raising of our Souls to God, it exposes our Understanding to the Divine Light, and places our Will in the warmth of Divine Love: Wherefore nothing can be more efficacious to clear our Mind from its Ignorance and Darkness, nor to purge our Will from its depraved Affections and Passions. It is a Key which opens the Treasure of God's Mercy, and opens our Heart to receive its Effects. It is a River of Benediction, whose Waters cleanse our Soul from its Imperfections, moisten our Heart, make our good Purposes bud forth and flourish, and fill our Will with the Fruits of Vertue.

It

It is often recommended in Scripture, See,
 (a) *Mar. 13. 33.* (a) watch, and pray. Pray (b) that
 (b) *Mat. 26. 41.* you enter not into temptation. (c) You
 (c) *Luc. 16. 8.* must always pray, and never faint.

All Places and all Times are fit for Prayer :
 God limits neither, but promises to hear us al-
 ways. *Ask, and you shall receive. Whatsoever*
you shall ask my Father in my name, he will grant
it you.

Particularly Remission of Sins is annexed to
 it. Hear *S. Austin, Enchir. c. 71. De quotidiana,*
brevibus, levibusque peccatis sine quibus hac vi-
ta non ducitur, quotidiana oratio fidelium satisfa-
cit : Eorum est enim dicere, Pater noster qui es
in cælis, qui jam Patritali regenerati sunt ex aquâ
& Spiritu sancto. Delet omninè hac Oratio minima,
& quotidiana peccata. Delet & illa, à quibus vita
fidelium sceleratè etiam gesta, sed pœnitentiâ in me-
lius mutatâ discedit ; si quemadmodum veraciter
dicitur : Dimitte nobis debita nostra, Ita veraciter
dicatur, sicut & nos dimittimus debitoribus nostris :
Id est si fiat quod dicitur. “ The daily Prayers
 “ of the Faithful satisfie for those daily, light,
 “ and small sins, which are incident to all in
 “ this Life, (*these we call Venial Sins*) ; for it
 “ belongs properly to those to say, Our Father,
 “ which art in Heaven, who are regenerated
 “ by Water and the Holy Ghost to such a Fa-
 “ ther. This Prayer blots out little sins. It
 “ hath a vertue also to carry away the guilt
 “ of greater sins, (in those who are repentant
 “ of them) provided they as truly forgive, as
 “ they

“ they ask to be forgiven ; that is , they do
 “ what they say.

Sir, how different was S. *Austin's* Judgment from yours ? He thought those Prayers efficacious to blot out venial, and even mortal sins ; and you think the prescribing them *Ridiculous*.

Saying the *Penitential Psalms* is an Object of Laughter to you. Were there any *Church Discipline* among you , or had your Prelates any true Zeal for any part of Devotion, you would be forced to change your note, the saying the Psalms being the only part of Devotion which you retain. But it seems, Writing against *Popery* hath a Vertue to sanctifie all Impiety, as acting against it did excuse all Sacrilege. I never heard any Man moved to Laughter with reading the Psalms, and I have known many moved by them to Compunction, to a new Life, and to the Love of God. Let S. *Austin* (who experienced it himself) speak, *lib. 9. Confess. cap. 4. Dulce mihi sit, o Domine, confiteri tibi, quibus internis me stimulis perdomueris, & quemadmodum me complanaveris humiliatis montibus, & collibus cogitationum mearum, & tortuosa mea direxeris, & aspera lenieris, quas tibi, Deus meus, voces dedi, cum legerem Psalmos David, cantica fidelia & sonos pietatis, excludentes turgidum spiritum. Quas tibi voces dabam in Psalmis illis, & quomodo in te inflammabar ex eis, & accendebar eos recitare, si possem toto orbe terrarum adversus typhum generis humani.* “ I take a delight, O my Lord, to
 “ confess to thee, with what inward Goads thou
 “ didst

“ didst subdue me”, and by what Means thou
 “ didst bring me down, levelling the greater
 “ and lesser Mountains of my Thoughts ! How
 “ thou didst streighten my crookedness , and
 “ smoothe my roughness ! Into what Exclama-
 “ tions did I break out, O my God, when I read
 “ the Psalms of *David*, those faithful Canticles,
 “ those pious Sounds, which banish all proud
 “ Spirits ! How I cried out in reading them !
 “ How I was inflamed in the love of thee, & how
 “ I was stirred up to read them, if possible, to
 “ the whole World, as a sovereign Antidote a-
 “ gainst the Pride of Mankind ! Thus *S. Austin*.

See what a difference there is betwixt the
 Sentiments of this great Saint, and yours. Read-
 ing the Psalms moved the Saint to *Compunction* ;
 it moves you to *Laughter*. It stirred up in the
 Saint the Love of God ; you are not moved to
 any good by it. The Saint would read them
 to all the World ; you are displeased they are
 recommended to any. He thought reading
 them a great Antidote against the Pride of
 Mankind, which is the root of all Evil ; and you
 say it is Ridiculous. You have reason to sus-
 pect your spirit, which is found so often con-
 trary to the Spirit of God.

SECTION III.

Pilgrimages.

THIS is a third Instance of our ridiculous
 Penances, going to such Churches, say you.
 Which

Which discovers your *Ignorance* or *Impiety*: For if you know not on what ground *Pilgrimages* are founded, you are very Ignorant; If you know it, and yet blame them, you are very Impious.

The two first great sins committed after the Creation of the World by *Adam*, in eating the forbidden Fruit, and *Cain*, in killing his Brother, were Judged by their Creator, and a great part of their Penance prescribed by that Great *Penitentier*, was a *Pilgrimage*, or Banishment, from the Place where the sin was committed. Of

Adam it is said, (a) *He sent Adam* (a) *Gen. 3. 23.*
out of the Garden of Eden. And to

Cain, (b) *A fugitive and vaga-* (b) *Gen. 4. 12.*
bond shalt thou be on the Earth.

Now *Rhabanus Maurus* (c) assures, (c) *Penitentia-*
that this is the ground why such a *lis cap. 11.*

Penance was enjoined. And methinks the Example of God himself may be a sufficient Warrant for his Delegates, Priests, in following such a Precedent, and secure them against your Censure; especially seeing in the most ancient Collections of *Penitential Canons* made by *Bede*, *Theodorus*, *Burchardus*, *Ivo*, and *Gratian*, we find *Pilgrimages* prescribed amongst other Penances. Which shews the unanimous Consent of Antiquity. And you may much easilier discover your own *Weakness*, or lack of Vertue, than convince the Makers or Collectors of those Canons of *Folly*.

The Reasons for this Penance are chiefly three.

three. First, It is a kind of Banishment, which separates a Man (for a time) from Friends, Acquaintance, Home and Country : which cannot but be painful, laying aside the Incommodities of Travelling. And it seems just, that he who abused those things, should be deprived of the comfort of them; and having scandalized his Neighbors by bad Example, might edifie them by undergoing this *public Penance*.

The Second, It is a connatural Remedy for such sins, (to which two or more concur, and which proceed many times from the Person we converse with, or present Occasion) to remove the Sinner from such Occasions and Conversations; as all know, who deal with Consciences. Now this is done by *Pilgrimages*.

The third Reason is, That altho God be in all Places, and sees and hears us wheresoever we are; yet he doth not alike in all Places disclose his *Power* by Miracles, nor his *Justice* by discovering secret Sins, nor his *Goodness* by Conversion of Sinners, as *S. Austin* observed long since, and daily experience confirms. *S. Austin* notes such to have been in his time the Tomb of *S. Felix* at *Nola* in *Campania*, and that of the glorious Martyrs at *Milan*. He refers this to the secret Judgment of God, humbly acknowledging his own Ignorance. *Aug. Epist. 137. Ubique quidem Deus est, & nullo continetur vel includitur loco, qui omnia condidit. Verum tamen ad ista qua hominibus nota sunt, quis potest ejus consilium perscrutari, quare in aliis locis hæc miracula fiant, in aliis*

aliis non fiant ? And I am content to acknowledge my ignorance in imitation of him, when nothing appears in the place it self, as sometimes there doth. For if any Man, who hath any *lively Faith* within him, should enter *Hierusalem*, and see the Place where the Lamb of God was Sacrificed, and the Price of our Redemption paid ; Innocency condemned, the Divine Wisdom derided for Folly, the King of Glory crowned with Thorns, the Creator scoffed, scorned by his Creatures, God dying, and dying that painful and ignominious Death of the Cross. When he should think, *Here* his Flesh was torn with Stripes ; *Here* his Head was crowned with Thorns ; *Here* those Hands, which wrought so many Miracles, were pierced with Nails ; *here* those Feet, so often wearied in seeking the lost Sheep, were fixed to the Cross ; *Here* that Tongue, which had command over the Elements, and Death and Hell, was imbued with Vineger and Gall ; *Here* his Side was opened, the last drop of Blood spilt, the Life of the World died, to raise to Life the World. When he considers this, and withal, that his own sins had so great a share in requiring this *most abundant Redemption*, will not the very Place suggesting these and more thoughts, fix his Imagination, quicken his Fancy, detain his Understanding, and stir up his Will, to a *hatred* of Sin, the cause of all this severe Judgment upon the unspotted Lamb ; to *confusion*, for having contributed so much to it

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by

by his own Offences ; and to *love God* above all things, who hath loved us so much.

Hereafter, before yot throw such hard Stones at our Heads, consider whether there be not with us mingled, by a communion of Sentiments, some Persons to whom you must own great Respect to be due.

I have brought you here into an Assembly of the chiefest Preachers and Prelates of all Ages, all teaching, commanding, or practising these Works which you deride. The Apostles take up the first rank, and over all *Jesus Christ, God blessed for evermore*, Presiding, and giving Example. Suppose in the name of all these *S. Basil, S. Austin*, or *S. Paul* the Apostle should thus speak unto you :

How comes it to pass, that you presume to censure in those of your Days, that which they practise only in Imitation of us ? How dare you say, that our Exercises should kill the Vitals of Religion, and dull the Apprehensions of Sin ? That what Christ did himself, and what is done by others following his footsteps, should lead from Christ, and hinder the earnest Application to him ?

What Answer can you make to these true Reproaches ? Think a little sadly on this, and it will bring you to a Temper more befitting your Coat, than when you writ what I have here Answered.

SECTION IV.

Two Objections Answered.

G. B. **T**HIS is an easie way of escaping Punishment.

Answer. Can you never settle your Judgment? will you let it ever be moved round with every blast of Wind? Here our way to expiate Sins is too easie. Pag. 144. it is a *heavy yoke to Souls*. When you have experienced them, fasting with Bread and Water for many Days a Week, said devoutly every Day some Prayers, gone long Pilgrimages on foot, taken Disciplines, worn Hair-Shirts and Chains, served the Sick in Hospitals, and the Prisoners in Goals, given Alms to the Poor, watched, &c. When, I say, you have tried these for some Months, if you continue in your Opinion, that our way of expiating Sins, is *Easier* then yours, I shall think your *common Sense* equal to your *Piety*, and admire both alike.

G. B. *ibid.* The Papists endeavor to give a pleasant taste to their Penances: wherefore to the Grave and Melancholy we give of one sort; to the Fiery and Sullen, of another; to the Jovial, a third, &c.

Answer. Here you deliver a *Dream* as a certain Truth: Cite the Council, name the Author, of such a Practice? If you can name none, as I am sure you cannot, own your self the *Inventer* of this, which is to say, a *Calumniator*.

C H A P. XIX.

Sacrifice of the Mass.

G. B. **A** *Nother opposition made to the Priestly*
 P.64. *Office of Christ, is their conceit of*
the Sacrifice of the Mass, which they believe is a
Formal Expiation of Sins both for the Living and
Dead, who are in Purgatory.

Answ. You fall so often, that it would tire any Man to take you up always. It is not true, that Catholics hold *Mass* to be a *Formal Expiation of Sins*. *Unica causa formalis*; *The only Formal Cause of our Justification*, says the Council of Trent, Sess. 6. cap. 7. *is the Justice of God, by which he makes us just.* That is, it is habitual Grace or Charity. But let that pass.

We say with the Fathers, that *Mass* is an *Expiatory Sacrifice*. *S. Austin, Enchir. cap. 110.* following his Distinction of Souls deceased, into three Classes, those in Heaven, those in Purgatory, and those in Hell, he says, that *Masses* for the first are *Thanksgivings*; for the second, *Expiations*, *Propitiations sunt*; for the third, not ease to the Dead, but some comfort to their living Friends. *Pro valde bonis, gratiarum actiones sunt*; *pro non valde malis, propitiatione sunt*: *pro valde malis, etsi nulla adjumenta mortuorum, qualescunque vivorum consolationes sunt.* *Enchir. cap. 110.*

To clear yet more this Point of the *Sacrifice*
 of

of the Mass, and of Christ offered, and offering himself in it, hear S. *Austin*, lib. 10. de Civit. Dei, cap. 20. *Verus ille Mediator in quantum formam servi accipiens, mediator effectus est Dei & hominum, homo Christus Jesus, cum in formâ Dei sacrificium cum Patre sumat, cum quo & unus Deus est, tamen in formâ servi sacrificium maluit esse, quam sumere, ne vel hac occasione quisquam existimaret cuilibet sacrificandum esse creaturæ. Per hoc & Sacerdos est, ipse offerens, ipse & oblatio. Cujus rei Sacramentum quotidianum esse voluit Ecclesia sacrificium.* “The true Mediator, by taking
 “upon himself the shape of a Servant, being
 “made Mediator betwixt God and Man, the
 “Man Christ Jesus, who together with his Father (with whom he is one God) as God receives Sacrifice, but as a Man will have no
 “Sacrifice offered to himself, to cut off all pretence of Sacrificing to any but God. In this
 “Sacrifice he is the Priest, he is the Sacrificer,
 “and he is himself the Sacrifice. (Or he is the
 “Person who offers, and he is the Oblation.)
 “And he hath ordered the Sacrifice of the
 “Church, as a daily Commemoration or Sacrament of that Sacrifice of the Cross. Thus he.

Where you see a Sacrifice of the Church, as a daily Commemoration of that of the Cross ; That Christ offers it ; That he himself is offered in it, and all this to God, no Sacrifice being offered to any else.

If you are so hard to please, as to be satisfied with none but those of your Communion, see

W. L. pag. 305. where he owns a *Commemorative Sacrifice* to be instituted by Christ. And *Montague*, in his *Appeal* 2.p. c.29. acknowledges a *Representative, Commemorative, and Spiritual Sacrifice*. And your Bishop of *Ely*, *Resp. ad Apolog. Bellar.* p. 184. admits likewise a *Commemorative Sacrifice*.

G. B. pag. d.6. & 65. To imagine that the *Priests* going through the Office of the Mass, and his receiving the *Consecrated Elements*, can have a virtue to expiate the Sins of others, especially of the Dead, is a thing so contrary to most common Impressions, that it will puzzle a Mans Belief to think any can credit it.

Ans. Your common Impressions differ very much from those of other Men ; so you have much reason to suspect, that they are only common in name, but in reality they are only private Conceits of your own Head. The Catholic Church believes what you think none believes ; *S. Austin* believed it, all Catholics profess it, our Councils define it, our Catechisms teach it, our Pulpits preach it, and our Pastors proclaim it. Yet you would fain persuade the World no body believes it, that the thing is incredible. As if you knew better what passes in our Hearts than we our selves. But if this be not an honest way, it is at least, cunning, to take for granted what you cannot prove ; and it is easier to find a Sleight to steal into your weak Readers Opinions, than to gain it by any substantial Reason.

G. B.

G. B. *ibid.* *The Priests receiving the Consecrated Elements cannot avail another.*

Ans. We do not believe the Passion of Christ to be applied by the Priests taking the Host, but by the essential part of the Sacrifice, which consists in another Action.

G. B. pag. 65. *It is absurd to think one Man's Action can be derived to another.*

Ans. An Article of our Faith must then be absurd, *viz.* *The Communion of Saints*; which imports a mutual communication of good works amongst the Members of the Church, the mystical Body of Christ. See *Pearson in Exposit. Symboli* p. 714. where he proves it out of 1 Jo. l. 7. *If we walk in the light, we have fellowship with one another.* The Greek say, *κοινωνία μετ' ἀλλήλων*, *Communication with one another.* And out of Col. 2. 19. *Holding the head, from which all the body by joynts and bands having nourishment ministred and knit together, encrease with the encrease of God.* So that, as in a natural Body all parts do communicate to one another their nourishment, in the Philosophy of the Apostle; so in his Divinity all parts of the mystical Body, the Church, communicate their good works. What say you, Sir? how like you your Censure, which involves an Article of the Apostles Creed, and two Apostles? Have I not reason to admonish you, to regard where you shoot your Bolts, and throw your Stones, for that they can scarce light on any place of our Doctrin, or on us, without hitting the Apostles and the Holy

Ghost, and many times those Points of Faith which you your self admit.

G. B. pag. 65. *It clearly appears from the Institution of the Lord's Supper, that its End was the joynt Communicating of Believers.*

Answ. It clearly appears, that you little regard what you say. The *Primary End* of its Institution, and indeed that which only is specified by our Saviour, is to be a Commemoration of his Passion, and the Sacrifice of the Cross, *Do this in memory of me.* As for the joint Communion, it can only be a secondary Intention of the Institution, the *first and chief* being *our union with Christ*, out of which flows the second, *our union amongst our selves.* As Lines in a Circle meet in the Center, and so knit together.

C H A P. XX.

Regal Office of Christ; where, of Transubstantiation, Dispensing in Vows, &c.

G. B. **I** Advance to the opposition made to the Regal Office of Christ. And first, How far is it from his Glory in Heaven to believe, that five words muttered by a Priest, should put him under the Elements? This is a new kind of Humiliation.

Answ. You are very much mistaken, if you think Humiliations inconsistent with the Regal Office of Christ. (a) When God brought his first-begotten into the world,

(a) Heb. 1. 7.

world, he said, *And let all the Angels of God worship him.* Yet he was then humbled to the condition of a Man, a private obscure Man, and even below it, (*Psal. 21. 7.*) *Opprobrium hominum & abjectio plebis.* Certainly there is more shew of Majesty, as he is placed on our Altars, enironed with Lights, adored by the People, Prelates and Princes, the greatest Monarchs laying their Crowns, and the greatest Bishops their Crofiers and Miters at his Feet, than as he was in the little Cottage of his reputed Father a Carpenter, picking Chips at his Mothers command, or following his Father's Trade to get a Subsistence, known to none, regarded by none, slighted by all, as is ordinary to Men of that humble Calling. And what shall I say of the Death of the Cross, when his very Disciples disowned him?

G. B. pag. 67. *What low thoughts of his Person must it breed in such Minds as are capable of believing this Contrivance?*

Answ. You speak like a Pagan, to whom the Cross of Christ is folly, (*1 Cor. 1. 23.*) rather than like a Christian, to whom Christ crucified (that is, under the greatest Humiliation) is the virtue and wisdom of God. We who have learnt to look on him as God blessed for evermore, even when on the Cross and dying, we can take out of all his Humiliations occasion to admire his Love, and adore his Goodness to us; but not to disesteem his Person, or diminish our thoughts of his Majesty. And let me tell you, you are the first Christian, I know of, who ever
made

made such Unchristian Reflections on the *Humiliations of the Son of God*.

G. B. pag. 67, 68, 69, & 70. In these you charge us with three Crimes. 1. With adding to the Laws of Christ. 2. Dispensing with the Laws of God. And 3. Commanding things indifferent, contrary to *Christian Liberty*. I answer to the First and Third, the Apostles did the same, (*Acts 15. 29.*) forbidding *strangled Meat and Blood*, which were things indifferent, and not forbidden by the Law of Christ. And as to your Objection, that *this intrenches upon Christian Liberty*, I Answer out of a Person very dear to you, even your self, in your *Vindication*, Confer. 2. p. 172. *Christian Liberty is stated in an Exemption from the Laws of Moses*. Shew that we impose the Law of Moses, and you will say something to the purpose, to our *entrenching upon Christian Liberty*.

As for *Dispensing in Divine Laws*, when you prove what you object, I will consider what to answer. Your Instances are not sufficient. For first, as for *Dispensing of Vows*, there is an *émendia* in them, as in Laws, which is an Interpretation of some Circumstances, in which they do not oblige. For Example, a Man vows to fast next *Lent* with Bread and Water, and before that time falls sick, and continues so, why may not the Church declare his Vow not to oblige, or change it into something else? *Item* he vows a Pilgrimage, and his Wife, Family and Affairs require his presence at home. If this doth

doth not satisfie you, call to mind the Proceedings of your first Reformers, who opened all Cloisters, and dispensed with so many Vows at one time. Is it not strange, that you should charge us with *Dispensing with some Vows*, when you annul all.

Secondly, *Dissolving Wedlock Bond*. I know none who practise dissolving consummated Marriages. If you do, accuse them; if you do not, ask pardon for this false Accusation.

Thirdly, *Allowing Marriages in forbidden Degrees*. The Degrees hindring Marriage were contained in the Ceremonial Law, which expired with Christ, the end of that Law. Those which now bind, are established by Canon Law, which was made, and doth depend on the Church.

Fourthly, The Communion under one Kind, or, *The Chalice taken from the People contrary to the Command of Christ*. You can never prove that Command to all, to drink of the Cup.

G. B. pag. 71. *Another Invasion of the Regal Power, is the Pope's pretence to be universal Bishop, which is termed by S. Gregory the Great to be Antichristian.*

Ans. I know no Pope who pretends to it, I know none who give it them: If there be any such, let them answer for themselves. The Popes are so far from pretending to that Title, that to this day in our Canon Law it is expressly condemned. *C. Nullus, & C. Ecce, D. 99.* And I challenge you, or any Man else, to shew me any
one

one Pope, who ever required it of others, or took it to himself. *Du-Val*, a Learned Doctor of *Sorbon*, censures that Title as severely as any *Protestant* can do, who yet is esteemed as great a Favourer of the Papal Grandeur, as any of the Faculty of *Paris*.

Now I desire you to make good Sense of something you say. First, pag. 67. *Christ hath delivered us from the bondage of corruption*. How is this done already, when the Apostle, (whose words those are, *Rom. 8. 21.*) promises it only after the Resurrection.

Secondly, pag. 68. *Anathema is the mildest of the Spiritual Censures we thunder against such as comply not with our tyranny*. What *Spiritual Censure* is more severe? I think that the severest of all, as we believe after *Tertul. Apolog. cap. 39. pag. 68.*

Thirdly, p. 69. *No Authority besides Christ can reach the Conscience*. *S. Paul* was of a different opinion, when he enjoins Obedience to the Commands of Princes, *not only for wrath, but for Conscience*.

C H A P. XXI.

*Of Love, and its two Species. Repentance.
Mortal and Venial Sins, Attrition and
Contrition.*

G. B. I Proceed to the Third Part of my Enquiry
p. 75. I which is the opposition made to the great
Design

Design of Christian Religion, for elevating the Souls of Men into a participation of the Divine Nature.

Answ. I never knew a Man promise more, and perform less than you. Your Words and Phrases are great and high, your Reason and Sense low and little; yet that delivered with so much Confidence as may persuade your ignorant and credulous Reader you have Reason on your side, when you are to seek in the first Principles of the Matter you Discourse on. You may with a homely, yet a very proper Metaphor, be compared to a *Flying Ox*, whose Wings stretcht out, promise a Flight, but his heavy Body keeps him on the Ground, and his dull Spirits serve only for a slow Motion there. For let a Man read your Book, observe your disesteem of others, and your insulting over them, and he shall think you, Eagle-like, to be towering above the Clouds, whence you with disdain look down on us poor *Ignoramus's*. Yet your heighth is discernible without the help of a Telescope: For after all your striving, and straining Endeavors, we still find you on the Ground, equal, nay inferior to many whom you insult over, without any thing extraordinary, but your boldness to Print in so Learned an Age as this is, of things you understand not. If what I have written already, and what I shall write, doth not make this clear, I will give you leave to apply that Comparison to me.

I have already spoken (Chap. 3. & 4.) of the
Designs

Designs of God in delivering *Christian Religion*, that it was to teach Men to serve God in this Life, and enjoy him in the next. That this Service consisted chiefly in *Faith*, *Hope*, and *Charity*, yet so as *Charity* gives a value to the other. In fine, that the End of the Gospel was to unite us to God by *Charity* in this World, and by *Glory* (which is the last perfection of *Charity*) in the other,

Love is the root of all our Actions: As

(a) Aug. l. 13. Confes. c. 9.
*Amor meus, pondus meum, eo
feror, quocumque feror.* Aug.
l. 11. de Civit. Dei, c. 28. Si-
cut corpus pondere, ita ani-
mus amore fertur quocumque
fertur.

Weight (a) in Bodies gives them their Motion towards their Center, so Love in Men; but with this difference, that Weight is restrain-

ed to local Motion, an Action of one species; but Love (as partaking of the nature of the Soul, whose it is,) reaches to several, and those of an opposit nature: for all we do, proceeds from some Love.

All our Passions are only Love in a several

disguise (b). Is the thing we love, absent, the love of it is called *De-*
(b) Aug. l. 14.
de Civ. Dei,
cap. 7. *sire*; is it in danger to be lost, it

is *Fear*; are we in a probability of attaining it, it is *Hope*; is it looked on as irrevocable, it is *Despair*; are we stirred up to overcome the Difficulties opposing us, it is *Anger*; do we possess it, it is *Joy*; do we lose it, Love is changed into *Grief* or *Sadness*, &c. The same Love putting on several Dresses, and transforming it self,

self, *Protens* like, conformable to the nature and condition of its Object. So that it would be impossible to reckon all its Species, which are reduced to some Heads both by Philosophers and Divines: Philosophers draw it to three Species, according to three sorts of Good, *Honor, Profit, and Pleasure.*

But much more to our purpose, is the Distinction of Love used by Divines, which (in order to a Mortal Life in this World, and Eternal Life in the next) divides all Mankind, *viz. The love of God, and the love of our selves,* commonly called *Self-love.* We received the love of our selves from *Adam*, the love of God from *Christ*; that is an effect of corrupt Nature, this of repairing Grace; from that spring out the works of the Flesh, from this grow those of the Spirit; that ends in Death, this is the Seed of Life. By these two Loves two Cities

are built, (a) *Jerusalem* and *Babylon*, Heaven and Hell. In the next World these Loves are pure: for in Heaven reigns the *Love of God*

(a) Aug. l. 14. de Civit. Dei c. 28. *Fecerunt Civitates duas, amores duo, terrenam scilicet amor sui, usque ad contemptum Dei: caelestem vero amor Dei usque ad contemptum sui.*

without any *Self-love*; in Hell *Self-love* rages without any curb from the *Love of God.* In this Life they are commonly mingled, neither so absolutely possessing the Heart of Man, as to suppress all motion of its Corrivall: For even the greatest Sinners feel some motions to Good, and the greatest Saints must say, *Dimitte nobis, Forgive us our Sins, as we forgive.* And

And as betwixt the two Brothers in *Rebecca's* Womb, so betwixt these two Loves there is a combat within our Breast : For *the spirit covets*

(a) Gal. i. 17. (b) Job 7. 1. *Militia est vita hominis super terram.* (c) Aug. l. 11. de Civit. Dei c. 28. *Bonum est homini, ut illo proficiente quo bene vivimus, ille deficiat, quo male vivimus, donec ad perfectum sanetur, & in bonum commutetur omne quod vivimus.*

(a) *against the flesh, and the flesh against the spirit : and these are contrary to one another.* And this is that perpetual combat which we undergo, by reason of which this Life is termed (b) *a warfare.* And (c) we are

conquered when *Self-love* prevails over the *Love of God* ; but we conquer, wuen the *Love of God* gets the better.

Wherein then doth consist the perfection of a Christian ? In a Heart pure from bad Love, not yielding consent to the Motions of *Self-love*, but resisting them ; and a Heart filled with the *Love of God*, following in all things the motions of Divine Grace, and the guidance of the Holy Spirit. And (d) could

(d) Aug. in Psal. 64. *Interroget si quisque, quid amet, & inveniet unde sit civis.*

we certainly discover which of the two Loves rules in our Heart, we should certainly

know the state of our Soul. Supposing these Principles, let us attend to Mr. G. B.

G. B. pag. 76. *Religion elevates the Souls of Men to a participation of Divine Nature, whereby they being inwardly purified, and the outward Conversations regulated, the World may be restored to its primitive Innocence, and Men admitted to an inward, intimate fellowship with their Maker.*

Ans.

Answ. What you say of *participation of Divine Nature* (2 Pet. 1. 4.) is out of Scripture: likewise our souls being inwardly purified, and our inward fellowship with God. All which is true, altho you neither tell what they mean, nor understand it your self. But that by *Christianity* the outward *Conversation* should be regulated, or primitive *Innocence* restored, is alien, or untrue. That by *Christianity* outward *Conversation* is regulated, is alien; orderly *Conversation* being a meer external Quality, many times as excellent in *Infidels* as *Christians*. Certainly the perfection of *Christianity* may be found in *Anchorets*, and preserved in a *Desert*. Whence a good *Conversation* appears not to be a very material Ingredient of *Perfection*. And that *Christianity* should aim at restoring the *World* to its primitive *Innocence*, is absolutely false: for that *Innocence* cannot be attained unto, neither in this *Life*, nor the next; not in this, in which the greatest *Saints* have their (a) *Combats*, from which *Man* in the State of primitive *Innocence* was free; not in the next, the State of *Glory* being above that of *Innocency*. So neither of these is the End of *Christianity*. (a) *Rom. 7.*

G. B. pag. 76. *What Devices are found out to enervate Repentance? Sins must be divided into mortal and venial.*

Answ. From the beginning there hath always been observed an inequality of *Sins*. I will omit modern *Divines* which you do not understand, and *Councils*, which you regard not.

Bede in cap. 5. Jac. distinguishes them, and the manner to expiate them; which in the *Greek Church* is still in use. That same is observed by *S. Austin, Enchir. cap. 71.* cited above Chap. 18. Sect. 2. The beloved Disciple (1 *Joh. 5. 16, 17.* speaks of *sin unto death*, and others not such. *S. Paul* (1 *Cor. 6. 9, 10.*) gives a Catalogue of several Sins, which exclude from Heaven. Did all these concur to devise a way to enervate Re-

(a) Lib. 2. Inst. c. 8. n. 59. *pentance*, and that none till *(a) John Calvin* should discover the Plot?

What, was *Christ* concerned in this Device, who distinguishes Sins against the Holy Ghost from others? Whither will these Men lead us, or go themselves? or what can be secure from those Tongues, which spare no more the Doctrine delivered by *Christ*, by the Apostles, or the Primitive Fathers, than that of Modern Divines? I know all Sins are Offences against God; yet I do not, with the *Stoicks*, think all Sins equal, or him as great a Sinner who speaks an idle Word, as him who kills his own Father. The contrary Paradoxes may find place, and be admired in *Calvin* by his deluded Followers; but certainly no sober Man can approve them.

G. B. pag. 77. *Their asserting, that simple Attrition qualifies Men for the Sacrament.*

Answ. You do more, for you think *Attrition* sufficient to Justify without the *Sacrament*. Pag. 76. having said, that *Repentance and Remission were always united*, you explicate *Repentance*

to be a horror of sin upon the sense of its native deformity, and contrariety to the Law of God, which makes the Soul apprehend the hazard it hath incurred by it ; so as to study by all means possible to avoid it in all time coming. This is all you say, which any Divine knows to be only *Attrition*, as not expressing clearly the only Motive of true *Contrition*, Love of God above all things for his only Goodness. Give glory to God ; Is it not true, that you had heard of a Dispute beyond Seas between the *Jansenists* and their Enemies, about the sufficiency of *Attrition* to Justifie without the Sacrament ; And you never would take the pains to examine the Sentiments of either part, or their Motives, but relied upon the first apprehension which occurred to you ? Your Writings give a probable ground for this Conjecture.

G. B. pag. 76. *All the Severities enjoyed by Papists for Penances, do but tend to nourish the Life of Sin.*

Answ. You may as well say the severity of the Laws against Robbers and Murtherers, the Ax and Halter, tend only to nourish Inclinations to rob and kill. Sure your *common Sense* is far different from that of others, else you would never advance these *Paradoxes*. Neither will it serve your turn, if you recur to the pecuniary Mults enjoyed to some : For first, you cannot blame those without blaming Scripture, which recommends *Alms-giving* (Dan. 4. 24.) as a means to redeem *Sins* ; Secondly, Because

N 2

worldly

worldly Men are not so willing to part with their Mony; and how generous soever you are, were you to give a Crown for every *Untruth* you Print, you would by that pecuniary Mulct not be encouraged to write as you do.

C H A P. XXII.

Theological Vertues.

G. B. **T**HAT which is next pressed in the p. 78. Gospel for uniting the Souls of Mankind to God, is that noble Ternary of Graces, Faith, Hope, and Love.

Answ. You can never speak so much in commendation of the Theological Vertues as they deserve; for their Merits surpass all we can say. And if you compare the least of them with those called *Moral Vertues*, it will out-shine, *Velut inter stellas Luna minores*: Yet Faith and Hope must do Homage to Charity, (or Love) as to their Sovereign, as to the End to which they are designed, to the Fountain of their Life, and Cause of their Value. This I have said above, yet I again repeat it for their sakes, who so set up the Merits of Faith, as to neglect Good-works, without which Faith is dead, (Jac. 2. 17.) and place it before Charity, without which Faith avails nothing, (1 Cor. 13.) I could wish our Adversaries would vouchsafe to read with attention that Chapter last cited; in it they would

would see the Seat due to *Charity*, the Queen of Vertues, which seems at present hidden from the *Eyes of those wise and prudent Men*, yet is revealed to little ones.

It is with great difficulty that I undertake a Comparifon betwixt the Practice of thefe Vertues amongst Catholics and amongst Proteftants, becaufe all Comparifons feem to be grounded at leaft on an appearance of equality in the Objects, which in this Matter cannot be; yet fomething muft be faid, to make thefe pre-fumptuous Men know their wants and weaknefs, that they may feek to have them fupplied; and that I may proceed more clearly, I will begin with the Definition of *Faith* and *Herefie*.

SECTION I.

Of Faith.

D*ivine Faith is a firm affent to an obfcure Truth revealed by Almighty God, becaufe it is revealed by him. I fay, an obfcure Truth, becaufe S. Paul (Heb. 11. 1.) fays the fame, Argumentum non apparentium; A declaration of things not feen, or known by natural Reason. This is the Material Object, as Divines fpeak; the only Formal Object is the Veracity of God, quia Deus eft verax: that is, can neither be deceived or mistaken, as being Omnifcient; nor deceive us, as being all Good. To this the Testimony of the Church concurs as a Witnefs, af-*

ſuring that God delivered ſuch a System of Truths. So that is a Condition neceſſary to apply the Revelation to us, who have not heard God ſpeak or reveal.

S. *Athanaſius* in his Symbol delivers as a Condition of Faith, that it be retained *Entire*, and *Undeſiled*, *Integra*, *Inviolataque* : For ſeeing all is delivered by the ſame Authority, thoſe who believe not all (a), oppoſe that Authority delivering it, and by conſequence even what they believe, they receive not purely upon their ſubmiſſion to that Authority ſpeaking, but for their own *Caprichio*, or *Reason*, or *Pleaſure*.

That is properly called *Hereſie* ; which word is deduced from the word *Αἵρεσις*, to chooſe. And it ſignifies a choice of any thing whatſoever ; but by common uſe it is appropriated to that *Choice* * which is made of Points delivered as of Faith.

* Tertul. l. de Præſcript. c. 6. *Hæreſes dictæ Græcæ voce ex Electionis interpretatione, quâ*

quis ſivè ad inſtituendas, ſivè ad ſuſcipiendas eas utitur. Hier. in Tit. 3. Hæreſis Græcè ab Electione dicitur, quod ſcilicet unusquiſque id ſibi eligat, quod ei melius eſſe videatur. Vide c. Hæreſis, 24. q. 4. Vide etiam Auguſt. Epiſt. 162.

We Catholics have *Faith*, becauſe we believe firmly thoſe Truths that God hath revealed, becauſe he revealed them to the Church, which as a faithful Witneſs, gives hitherto, and will give to the end of the World, Teſtimony to that Revelation. And we cannot be *Hereticks*, becauſe

(b) we

(a) we never take the liberty to choose our selves, or to admit, what others choose ; but we take *bona fide* what is delivered as revealed by the greatest Authority imaginable on Earth, which is that of the Catholic Church. Let an Angel teach us any thing contrary to what is delivered, and we will pronounce *Anathema* to him, in imitation of the Apostle, *Gal. 1. 18.*

(b) Tertul. *supra. Nobis nihil ex arbitrio nostro inducere licet, sed nec eligere, quod aliquis ex arbitrio suo induxerit.*

Here is then the Tenure of our Faith. *The Father sent his only begotten Son, consubstantial to himself, into the World : And what he heard of his Father, that he made known to us, (Joan. 15. 15.) The Father and Son sent the Holy Ghost ; And he did not speak of himself, but what he heard, that he spoke, (Joan. 16. 13.) The Holy Ghost sent the Apostles ; And they declared unto us what they had seen and heard, (1 Joan. 1. 3.) The Apostles sent the Highest and lower Prelates in the Church, and the Rule by which they framed their Decrees, was, Let nothing be altered in the Depositum ; let no Innovation be admitted in what is delivered : Quod traditum est non innovetur. Steph. PP. apud Cypr. Epist. 74. ad Pompeium.*

By this we are assured, that our Faith is that which the Councils received from the Apostles, the Apostles from the Holy Ghost, and so by the Son to God the Father, where it rests.

Now to *Protestants.* Their Proceeding is far different ; they hear the whole System of

Faith commended by the Church as revealed by God, and take it into Examination : And some things displeasing them in it, they fall to reforming it, and cut off at one Blow all things not expressly contained in *Scripture* : Here is one *Choice*. Then *Scripture* is called to the Bar, and near a third part of it condemned, and lopt off; which is a second *Choice*. Thirdly, there being still several things in the remnant, which displease them, (as understood by the Church) they reject that Interpretation, and fix on it such a one as pleases them most. So that even what Sense they retain, they do it upon this their *Heresis*, or *Choice*. What Evidence can convince a Man to be a *Chooser in Faith*, that is, a *Heretic*, if these *Men* be not by this Proceeding sufficiently proved such ?

For a farther confirmation of this, consider the several ways of Catholics and Protestants in entertaining Propositions of Faith. A Catholic hearing from the Church our Saviour's Words with the Sense; that is, the compleat *Scripture*, (for the bare Word without the Sense, is no more *Scripture*, than a Body without a Soul, or Life, is a Man) presently believes them, and what Reason soever may appear to the contrary, he silences it, and submits his *Understanding* to *Faith*; and let the Words seem harsh, and the Sense unconceivable, yet the Truth of God triumphs over all those petty Oppositions. A Protestant hears the same, and presently consults his Reason, and till he hath its Verdict, suspends

suspends his Judgment. If that say with the *Pharisee*, (Joh. 3. 9.) *How can these things be ?* or with the *Capharnaits*, (Joh. 4.) *This is a hard saying, who can hear it ?* the *Protestant* immediately renounces it. So we submit our Reason to Faith, you set yours above it ; We frame our Reason according to the Dictamens of Revelation, you shape Revelation by your Reason. In fine, you set your Reason on a Throne, to Judge of that Word by which one day you are to be Judged. You may as easily prove the *Pharisees* and *Capharnaits* to be better Christians than the Apostles, as that your Procedure in receiving Faith, is better than that of the Catholic Church.

SECTION II.

Of Hope.

H O P E is an expectation of future Bliss, promised by our Blessed Saviour to those who love him, and keep his Commandments. It is built on a Promise of God, which cannot fail. And had that Promise been *absolute*, we might have been more assuredly certain of our future Happiness, than we can be of the truth of any Mathematical Demonstration ; but it is only *Conditional*, requiring on our parts a concurrence with his Divine Grace : and this is always uncertain, by reason of the mutability of our Will to Evil, notwithstanding our strongest Resolu-

Resolutions to Good. Hence our *Hope* is mixt with *Fear*, *Sperando timemus*. *Tertul. l. de cultu faminarum c. 2. p. 265.*

We have a full assurance *παραποροσίαν*, on God's side: Who, to shew unto the Heirs of promise the immutability of his Counsel, confirmed it by an Oath, that by two things immutable, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the Hope set before us; which Hope we have as an Anchor of the Souls, both sure and stedfast. *Heb. 6. 17, 18, 19.*

On our side we have always reason to apprehend the mutability of our own Will, notwithstanding all present Grace from God, and the strength of his Counsel. Hence the Apostle admonishes us, (*2 Cor. 6. 1.*) not to receive in vain the Grace of God. He sets before our Eyes his own Example, (*1 Cor. 9. 27.*) keeping under his Body, chastising it, and bringing it into subjection; lest having preached to others, he might become himself a reprobate, a cast-away. And consequently warns us, (*Phil. 2. 12.*) to work out our salvation with fear and trembling. When this Apostle fears, who can presume? We may resolve well, pray hard, and act well to day, but what assurance have we that to morrow will find us so well disposed, or even not doing the quite contrary? and that being so ill prepared, Death will not surprize us? *S. Paul*, the Vessel of Election, who had been taken up to the Third Heaven, feared lest he should become a
reprobate,

reprobate ; and *S. Peter*, bred up in our Blessed Saviour's School, resolved to die with him, yet shortly after denied him. If these great Pillars of the Church shake, and bend, and fear breaking, or actually break, what may not such Reeds as *G. B.* and *I. W.* fear? You see what Grounds we have to fear, from Reason, from the Example of the Apostles, and from their Doctrin.

This is comfortless Doctrin to *G. B.* (*p. 54.*) and therefore he had rather throw all on *Christ*, and persuade himself that *Christ's* Prayer was sufficient, his Satisfaction sufficient, his Merits sufficient. We need neither Pray, nor Suffer, nor Merit ; Believe in him, and he will do all. *Crede firmiter, & pecca fortiter.*

Compare now this Disposition of modern *Catholics* (which is the same with that of the Apostles) with that of a *Protestant* ; their *Fear* with his *Confidence*, their *Trembling* with his *Assurance*, their *Apprehensions* with his *Boldness*, and you shall find in *Catholics* true *Hope* mingled with *Fear*, as you may see in Divines, and I have shewed out of the Apostles: and in the *Protestant* no *Fear*, and consequently no *Hope*, which is accompanied always by *Fear* ; but in lieu of *Hope*, that Vice which is called *Presumption*, which is a sin against the H. Ghost. *Timor fundamentum salutis est*, (says *Tertul. lib. de cultu fœminarum c. 2. p. 265.*) *Sperando enim timebimus, timendo cavebimus, cavendo salvi erimus : contra, si præsумamus, neque timendo, neque cavendo*

cavendo, difficile salvi erimus. —“ Fear is the
 “ ground-work and foundation of our Salva-
 “ tion. Our Hope is mingled with Fear ; this
 “ makes us take heed : whence proceeds our
 “ security of Salvation. On the contrary, when
 “ we presume, we grow careless, and run great
 “ hazard of being lost for ever.

S E C T I O N III.

Of Charity, or Love.

C*har*ity, or the Love of God above all
 things, is much more esteemed, and ho-
 nored amongst us, than amongst you. You
 rank it (contrary to the Apostle) even with
Faith, or seat it on a lower Bench ; whereas we
 with the Apostle (1 Cor. 13. 13.) believe it
 to be the *Commandment of Christ*, (Joh. 15. 12.)
The fulness of the Law, (Rom. 13. 10.) *The bond*
of perfection, (Col. 3. 14.) *which divides betwixt*
the Children of the Kingdom, and those of Perdi-
tion, (S. Aug.) *The nuptial Garment, with which*
we must enter into the Wedding, (Mat. 22. 11, 12.)
 That is, the form of *Vertues* (Concil. Trid.)
 That without it all other Vertues, gift of tongues,
 power of working miracles, knowledge of mysteries,
 nay even *Faith* and *Hope*, are nothing, avail no-
 thing, are no more to be regarded than sounding
 brass, and a tinkling cymbal, &c. (1 Cor. 13.)

In fine, altho, with Divines, we are persua-
 ded, that these two great Vertues may be sepa-
 rated,

rated, yet we hold their separation to be their ruin; that as *Charity* is but superficial, and not real, without the light of *Faith*; so *Faith* is cold without the warmth of *Charity*. He who knows God without loving him, is impious; and he who loves him without knowing him aright, is blind. A Believer without Love, is ungrateful; a Lover without Knowledge, is senseless; so these two Vertues must assist one another. We must aim to have *a living Faith, which works by Love*, Gal. 5. 6. and *Love* is the proper work of *Faith*. *Opus fidei dilectio*, Aug. tr. 10. in Epist. Jo. *Love* both gives to, and receives strength from *Faith*. *Charitas robur Fidei; Fides fortitudo Charitatis*. S. Leo Serm. 7. in Quadrag. In Heaven there is *Love* without *Faith*; (1 Cor. 13. 8. 10.) In Hell, *Faith* without *Love*, (Jac. 2. 19.) Christians in this Life must have both; for *Love* without *Faith* is the *Love of Pagans*, and *Faith* without *Love* is the *Faith of Devils*, but *Faith* with *Charity* is the *Faith* of the Children of God in this Life. *Fides quæ per dilectionem operatur, ipsa est Fides quæ fideles Dei separat ab immundis demonibus*, Aug. de gratiâ, & lib. Artib. cap. 7.

Thus we joyn together those two great Vertues; this we believe, this we teach of *Charity*: whilst you, out of an ill-grounded opinion of your *Fac-totum-Faith* (relying on it for *Remission of Sins, Justification, Perseverance, and Salvation*) exhaust your Rhetorick so much in commendation of that your Darling, that you have no room

room to commend *Charity*, or *Good-works*.

Our Practice as much surpasses yours, as to nourishing *Charity*, as our Doctrin doth: For, seeing the *Love of God*, and *Love of our selves*, are opposit, and the one withers as the other thrives, their practice must be most proper to nourish *Charity*, which aims most at mortifying *Self-love*; and on the contrary, those who foster *Self-love*, must annihilate *Charity*.

Now what Practice can you shew for the mortification of the Body, the quelling our Passions, the renouncing of our Will? What Documents do you give for these? What Examples can you shew since your reformation of them? You have never been able to find in the three Kingdoms a dozen Persons of either Sex, who for so many years would sequester themselves from the Enjoyments of the World, to serve God in voluntary Poverty, Chastity, and Obedience. Whence comes this, but from *Self-love*, which abounds in them; and the lack of the *Love of God*, which might cement their Hearts together?

Whence comes that insupportable Pride, which makes your Profelytes so refractory to God, and his Vicars, their Spiritual and Temporal Superiors; That they are so tenacious of their extravagant Fancies, so stubborn in their uncouth Resolutions, so intractable in their Manners, so humorsom in all their Actions and Conversations, but a latent Pride, the proper Offspring of *Self-love*, and the Bane of *Charity*?

Look

Look into 1 Cor. 13. you shall there find a description of Charity and its Qualities. *Charity suffereth long, and is kind ; Charity envieth not ; Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.* Should I now examin the Life of generally all who deliver themselves to your Direction, upon these Heads; and shew how little of this appears in your Manners, and how much there is quite contrary to it: the Picture, if sincere, would fright you, or confound you, how great soever your Confidence be.

In fine, the words of our Saviour to the Angel of *Laodicea*, (Apoc. 3. 17.) may be very well applied to you. *Thou sayest, I am rich, and encreased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* God open the eyes of your Heart, to see this ; that so you may be moved to seek for *Gold tried*, (Spiritual Riches) where it is to be found, in the true Church.

SECTION IV.

An Answer to what G. B. objects.

G. B. **A**RE Papists not taught to confide more p. 78. *in the Virgin, or their Tutelar Saints, than in the Holiest of all.*

Ans.

Answ. No, we are taught no such thing.

G. B. *ibid.* Doth not the fear of Purgatory damp the hopes of future Blessedness?

Answ. It doth not.

G. B. pag. 79. *What impious Doctrin hath been Printed in that Church, of the Degree of Love we owe to God?*

Answ. I know of no such Doctrin of the Degrees of Love due to God. I know that all Catholics applaud the Saying of S. Bernard, *Modus amandi Deum, est amare sine modo.* I know that Divines require as well as S. Thomas, a mediocrity in all Vertues except Charity; That all Vertues are betwixt two Vices, whereof one offends by exceeding, the other by not reaching its due measure. And this they assure even of Hope, which is betwixt *Presumption* and *Despair*; and of Faith, which is betwixt a lightness of Heart, believing all things; and a hardness to believe any thing. Love cannot be too great, and so hath only one Vice contrary to it, by defect, loving too little. Is this Doctrin Impious?

Hence what you say, *Some mincing it so, as if they were afraid of his being too much beloved.* This I say is an Untruth; and I challenge you to produce your Authors, or to be held a Calumniator.

G. B. *ibid.* *Some blasphemously teach, that we are not at all bound to love him.*

Answ. This is also untrue. All acknowledge a Precept to Love God; but this being a positive Precept,

Precept, which obliges only for some determinate time, some Authors have enquired when that time is? And in resolving this obscure undecided Question there have been some variety of Sentiments, without any difference as to the substance of the Precept. If God hath revealed to you a Decision of this intricate Question, bless the World with that Information, and prove well what you say, and I assure you we will not blame you for it.

G. B. *ibid.* *There is an Impiety in the Morals of some of that Church, particularly amongst the Disciples of Loyola, beyond whatever was taught amongst the worst of Heathen Philosophers.*

Answ. 1. You are no competent Judge in matter of *Piety*, as being acquainted neither with the Practice, nor Theory of it.

Answ. 2. You are not sufficiently informed of the Cause in which you presume to Judge, having no knowledge at all of one side, and but a very superficial knowledge of the other. By shooting your Bolt so lightly, you will easier convince the World that you are *Inconsiderate* and *Rash*, than that those you call the Disciples of *Loyola* are *Impious*.

CH A P. XXIII.

Efficacy of Sacraments.

G. B. **T**HE Doctrin of the Efficacy of the Sacraments, for conveying of Grace by the work wrought, looks like a Design against all serious preparation for the worthy receiving of them.

Answ. Many alive still remember, when the Godly could find out Plots, dangerous Plots, Popish Plots, in every innocent Recreation of the Persons whom they disliked. You imitate exactly those Factioned Sectaries, in fancying the like dangerous Contrivances. Is Attrition with the Sacrament said to suffice for Justification? It is on a Design to destroy Piety. Are Prayers said in Latin? It is on a Design against Piety. Are probable Opinions allowed of? There lies a Design against Piety. Are we taught to do our Works with a good Intention? A Popish Design against Piety. Are Sacraments connected with Grace, and said to be efficacious signs of it? It looks like a Design against Piety. And whatsoever we do, these People suspect a Design against Piety. As of the Jews *Isaias* said, (*Isa. 8. 12.*) *What the People speaks of, is confederacy; Omnia quæ loquitur populus iste, conjuratio est.* So much were they frightened then, with the apprehension of the Union betwixt the two Kings of *Israel* and *Syria*,
and

and so struck are you likewise with the apprehensions of *Poper*y.

The Jews surmized a Confederacy out of a *real Fear*; the Factious old Parliamentarians out of a *pretended Fear*. What moves you, a real, or only pretended *Fear*? Or do you speak out of ignorance of our Tenets? Or ill will to our Persons? Either may easilier be suspected, than any real fear or concern for Piety.

We have been taught to acknowledge some vertue in the Sacrament of the new Law, (in vertue of *Christ's* Institution, and because they are the Instruments to apply the Merits of his Passion to our Soul) which was not in the Sacraments of the old Law, nor in any Ceremony of Human Institution; for *S. Paul* (Gal. 4. 9.) calls the the Sacraments of the old Law, *Weak and beggerly Elements*, in comparison doubtless of those of the new. These then are more efficacious, stronger and richer. Yet the others could stir up the Receiver to an inward disposition for Grace, nay a Ceremony of meer Human Institution may have that force. Wherefore the Sacraments of the new Law must, *by the work wrought*, do more than to stir up the Receiver to good Works.

G. B. pag. 81. *By this Doctrin, be a Man never so ill prepared, yet he is sure of the Efficacy of the Sacrament.*

Ans. Here you discover your wilful Ignorance of our Doctrin, that you might with some colour calumniate it. We unanimously teach.

that a bad Disposition of the Receiver puts a stop, (*ponit obicem*) to the Effect of the Sacrament, and is it self a Sacrilege ; and that the Sacrament so received unworthily, serves for the damnation of the Receiver, as those who receive the Body and Blood of *Christ* unworthily, receive *Judgment* against themselves. 1 Cor. 11. 29.

C H A P. XIV.

Probable Opinions, and Good Intentions

G. B. **C**H R I S T came to fulfil the Moral p.81. *Law*. Matt. 5. 7.

Answ. Whence do you learn, that these words of *Christ* are restrained to the *Moral Law* ? Did not *Christ* fulfil the *Ceremonial Law* also ? sure he did, both as Antitype, and as never trespassing against it.

G. B. pag. 82. *Two general Doctrins they have, which at two strokes dissolve all the Bonds of Vertue. The one is the Doctrin of Probability, the other of Good Intention. By the first they teach, that with a safe Conscience a Man may follow what any Doctor teaches : And some representing the worst Actions as good, there is scarce any Sin, but may be ventured on. By the second he may act any Sin, provided he intend some good Design. And then you send us to the Provincial Letters.*

Answ. What if the Author of those Letters,

ters, being no Divine, was mistaken in relating those Opinions? What if he renounced the whole Party which had engaged him to write in that scurrilous manner? What if he was sorry before his Death, to have dealt so much with them? What if this can be proved under his Curat's Hand? Now this is the plain truth, as appears by this following Declaration given by the Curat of *S. Stephen-upon-the-Hill*, to the then Archbishop of *Paris*. Here is the substance.

Aujourd'huy 7. Janvier 1665. Nous Hardouin de Perefixe Archevesque de Paris, sur ce que nous aurions appris, que Mr. Pascal, lequel avoit la reputation d'avoir esté fort attaché au party des Jansenistes, estoit decedé dans la Paroisse de S. Estienne, & qu'il y estoit mort sans recevoir les Sacremens, avons désiré sçavoir de Mr. Paul Beurrier Religieux de S. Genievie, & Curé de S. Estienne, si ce qu'on nous avoit raporté étoit vray, qu'il fut mort attaché au party des Jansenistes. Sur quoy ayant interrogé ledit Sieur Curé de S. Estienne, & sommé de dire la verité, après l'avoir promis, a répondu, qu'il avoit connu ledit Sieur Pascal six semaines avant son decés, qu'il l'avoir confessé plusieurs fois, & administré le S. Viatique, & le Sacrement d'Extreme Onction, & que dans toutes les conversations qu'il a eu avec luy pendant sa maladie, il a remarqué que ses sentimens étoient toujours fort Orthodoxes, & soumis parfaitement à l'Eglise, & à N. S. P. le Pape. De plus il luy a témoigné dans

une conversation familiere, qu'on l'avoit autrefois embarrassé dans la party de ces Messieurs, mais que depuis deux ans il s'en étoit retiré, parce qu'il avoit remarqué, qu'ils alloient trop avant dans les matieres de la Grace, & qu'ils paroissoient avoir moins de soumission, qu'ils ne devoient, par N. S. P. le Pape.

—— Et que depuis deux ans, il s'étoit tout à fait attaché aux affaires de son salut, & a un dessein qu'il avoit contre les Athées, & les Politiques de ce temps en matiere de Religion. ——

F. P. BEURRIER.

You see here in his Declaration Signed by the Curate, who assisted the Author of the *Provincial Letters* at his Death, that he had been engaged, or entangled in the Party of the *Jansenists*, that he found their Sentiments were not tolerable or Orthodox in those two capital Points; of *Grace*, and *Submission to the See Apostolick*; That upon that score he had withdrawn from them, and abandoned them; yet you will have us go to him. Well, I will comply with you, and from him I learn two things: One, that he blames some Cases of private Men; Another, that those cannot be charged on the *Roman Catholick Church*. Thus if I stand to his Verdict, your Accusation will be cast out of the Court, as lying against the whole, not against a part only. If you say, Believe him when he accuses some, but not when he absolves others; do you think us so weak, as to give credit to him when you please, and when you please,

to

to recall it? What is this but to give, and at the same time take away his Judicial Authority; to name him Judge Arbitrator, and tie him to speak only what you please? But I will leave him, and speak to the thing.

That you may conceive what are *probable Opinions*, you are to take notice, that *Moral Actions* may be reduced to four Classes: To such as are *evidently good, evidently bad, uncertain, and indifferent*, according as they are related to the Law, (whether *Divine, Ecclesiastical, or Civil*) which is their proper Rule. Those are *evidently good*, which are conformable to the Law: As to *Love God, or Deal with others as we would be dealt by*. Those are *evidently bad*, which are contrary to the Law: As to *Blaspheme God, or to Wrong our Neighbor*. Those are *indifferent*, which are neither commanded nor forbidden: As to wash our Hands before Eating, used by the Pharisees, (*Matt. 15.*) Those are *uncertain*, when a Law is known, but it is unknown whether it obliges in some Circumstances. For Example: The resisting an Enemy that attacks you on the *Sabbath-day*, and repairing the Breaches which he makes. *1 Macch. 2. 38.*

As to the first Class, *Actions evidently good*, *Probability* doth not look on them as its Object.

The same for those which are *evidently bad*: They can never be committed without offending God. If any hold the contrary, stone him; the Stones will not hit me, nor any *Jesuit*, unless by such an Accident as befel *Jupiter* in *Lucian*,

when directing his Thunderbolt at a Blasphemer, he mist him, and hit, and fired *Pallas* her Temple. And what you say of *committing any Sin with directing Intention*, is so great a Calumny, that no *good Intention* of opposing Popery will excuse it.

The third Class, of Actions *uncertain* in themselves, are properly the Object of *probable Opinions*; whilst it is not certain whether the Law oblige, *hic & nunc*, or no, in these Circumstances, which are not specified in the Law, yet alter very much the nature of the Action: There being no evident Principle to shew it to be lawful or unlawful, the Judgment we frame of it, must be an *Opinion* only; and if the Reason be strong, it is called a *probable Opinion*. For Example; the Jews, (1 *Macch.* 2. 40, 41.) hearing that their Brethren had been assaulted on a Sabbath, and not resisting, for fear of breaking the Sabbath by working on it, were all killed, resolved notwithstanding that Command, to make what resistance they could on that Day. Which Resolution was grounded on a *probable Opinion*: for on the one side was the Letter of the Law prohibiting all Labor on that Day: then, they might think God would protect them, whilst they kept his Law, as he conserved their Goods, whilst they went thrice a year to the Temple, (*Exod.* 34. 24.) and if he did not please to defend them miraculously, they might think it was his will, that they should glorifie him by giving their Lives, rather than
break

break his Commandment; which Persuasion possessed the greatest part of Christians near the Apostles Times, as may be seen in *Tertull. Apologetic*. On the other side, they considered the Law of Nature obliging to seek Self-preservation; and that to expect a Miracle, was to tempt God, &c. Hence they concluded, that it was lawful to labor for *Self-defence* even on the Sabbath.

To make an Opinion *probable*, *Suarez (Dis. 12. de bonit. & malit.)* requires that it be neither contrary to the Sense of the Church, nor to any Opinions commonly received, and that it be grounded on Authority and Reason great above exception. All Divines, even the largest, require a *weighty Motive*, a *strong Reason*, and that even comparing it with the contrary Motives; otherwise they agree, that the Opinion will not be *probable*, but *dangerous*, *rash*, and *improbable*. See two large Treatises composed by *R. F. Antony Teril*, (a great Ornament of the Society, and an Honor to our Nation) in defence of this *Rule of Conscience*. You will find in him a solid Discourse, well grounded, and gravely handled, as Truth should be delivered, without any of that *Buffoonry* which accompanies some Authors of these Times, which may be tolerable in a *Comedy*, but not in a Treatise of *Divinity*.

This, I think, cannot be doubted of in *Thesi*, or in general. I will not deny, but in *Hypothesis*, in particular Doubts or Questions, some
Men

Men have not stuck so close to the Letter of the Law as they should, as *Fr. Teril* doth deplore. But those Mens Assertions do not take away what we have said: for their private Sentiments, not well grounded, deserve not the name of *probable Opinions*.

The last Class of Actions, are those called *indifferent*, as not being mentioned in any Law. These must draw all the Morality they have *Ex intentione, sive voluntate operantis*. In those a good intention of the Man who produces them, or his will to do them for the love of God, gives them a good Morality, which of themselves they have not; as on the contrary, a bad Intention gives them the nature of Sin.

Hence what you say, that our Doctrin is, *Any sin may be committed innocently, by directing our Intention*, is a great *Untruth*, and as great a *Calumny*. No Intention can justify a bad Action, but a bad Intention may vitiate the best Action: As to give an Alms for vanity, *Mat. 6. 2. Bonum ex integrâ causâ, malum ex quocunque defectu*, is a Maxim never more true, than in Moral Actions. We are taught in the Catholic Church, not only to do good things, but to do them well; not only to do just things, but to do them justly; nor pious things, but piously, *non tantum bona, justa, pia; verum etiam benè, justè, piè*. Nay, a pious modern Author says, that God regards more the *Adverbs*, than the *Nouns*, or *Verbs*. For Example; A Judge hears attentively a Cause pleaded before him in order to
give

give Sentence, *secundum allegata & probata*: the Action it self is good, yet his Intention may mend or mar it. Doth he that, for his lawful allowance, it is of small merit. Regards he his Duty to his Prince and Country, it is better; If for God, it is best of all. But doth he intend by it to pleasure a Friend, or practise Revenge on an Enemy, altho his Sentence be just, yet he is unjust in pronouncing it, to satisfy his own Passions of *Love* or *Hatred*. This is our Doctrin, this we teach, this we practise, which you understand not; and your perpetual fault is, *to speak evil of things which you know not*; (Jude Ver. 10.) If you desire farther information of our Doctrin in this Point, see *S. Fran. de Sales lib. 11. de Amore Dei cap. 13.*

C H A P. XXV.

*Whether Papists allow to break the
Commandments?*

FROM pag. 83. Tit. 91. you charge Catholics with teaching to break the Commandments, and produce several Cases, for proof of it. To which, what I have already said may be a sufficient Return, and satisfactory Answer.

For if the Resolutions of those Persons be not well grounded on solid Reason, I renounce them; so doth the Church. If they be justifiable, why should you, or we, condemn them?

W^o

Wo be unto them who call evil good, and good evil; that put bitter for sweet, and sweet for bitter. Isai 5. 20. So that those are to blame, who call *good evil*, as well as those who call *evil good*. The Law-giver may make what Laws he please; our Duty is to Judge according to the Law he gives us, when the Case is clear; when it is obscure, to guess at it as near as we can. And amongst the clear Laws I reckon that, not to Judge other Men, who are *God's Servants*, and who by his Judgment alone *must stand or fall*. Rom. 14. 4.

This general Answer might suffice, considering I write not here a Treatise of *Moral Divinity*; yet I will run over some of the particular Cases specified by you, and consequently, which may seem to be with you of greater force.

G. B. pag. 84. *Against the First Commandment, they worship Angels and Saints, with Acts due only to God. The Second is violated by Image-Worship.*

Ans. Here are your boiled Cabbage over and over again. Both parts are false, as is above said.

G. B. *ibid.* *The Third is made void by the Popes dispensing with Oaths.*

Ans. I have spoken to this already, Ch. 20. I suppose you will not deny, that when the Oath is *unlawful*, (v. c. *the Covenant*) it may be dispensed with. *Item*, if it become *impossible*, as of a Pilgrimage to *Jerusalem* on foot, and the
Man

Man becomes Lame. *Item*, if the thing become dangerous or inconvenient, as to lend a Sword, when you hear for certain the Man designs to kill his Enemy with it. Or if you promised to keep another company, and after discover he would carry you to fight a Duel, take a Purse, or to a naughty House. What think you? are you, or any other bound to keep dangerous, inconvenient, impossible, unlawful Oaths? If not, why may there not be a Power in the Church to declare for the ease of timorous Consciences, when those Oaths cease to oblige? And why may not this Power be acknowledged in the Pope as well as in others?

But is the dispensing with Oaths a Prerogative of God? Sure it is not, seeing God, who declared their force, (a) leaves to (a) *Exod. 20.*
(b) some a Power to dispense with (b) *Num. 30.*
them, as to Fathers and Husbands,
over those of their Children and Wives.

G. B. *ibid.* *The Breach of the Fourth* (keeping the Sabbath) *is not denied, it being usually amongst them a Day of Mercating, Dancing, and foolish Follity.*

Ans. What you charge on us here (*not keeping the Sabbath*) was charged on our Saviour and his Apostles by the Scribes and Pharisees, and is reproached to Protestants by the Puritans. I do not deny, but many are defective in this Observance, and that as other Commands, so this hath suffered; yet I think I could as easily find Instances for the very things you reproach

reproach to us, amongst you, as you amongst us. I will not excuse all that is done amongst Catholics, and believe you would find it hard enough to justify all that is done by yours : Yet I will tell you, that unless you will condemn Christ and his Disciples, and justify the Slanders of the Scribes and Pharisees, against them, you must acknowledge that there is a *Preciseness* of Duty not intended by Almighty God. And it is very remarkable, that several Accusations of the Breach of the Sabbath having been brought to our Saviour by the Scribes and Pharisees, Christ always blamed their blind indiscreet Zeal, and retorted the Accusations, alledging several of their Customs undefensible, but never seconded the Accusation ; quite contrary, either confounded the Accusers, by minding them of their own Faults, or excused the Fact from Guilt. Which is a sufficient Proof, that the Law of God doth not require that superstitious Observance which the Scribes, the *Puritans*, and you require ; for want of which you blame us, and are your self blamed by others.

Yet I will not excuse all that is done by Catholics in this matter, which cannot be charged on the Church, because she condemns and censures it.

I must take notice here of a Craft you use in this place, to mingle true and false things together. For Example, pag. 85. *That Children may lawfully intend killing their Parents*, is false ; *That they*

they may Marry without their Consent, is doubted by none, I think, as to the validity of the Marriage, unless there be some Municipal Laws providing against it. *Item* pag. 86. *They bar the Clergy the use of Marriage*, is true; *That they allow Concubinage*, is false. By which petty Art you surprise your Reader, and puzzle one who undertakes an Answer.

Were I minded to imitate you, in giving a prospect of your Garden, and that without offending *Truth*, as you have done, I could shew Matter enough for your Confusion, or for your Zeal, if it be real. I never was within it, I thank God; and the greatest part of my Life I have past at a distance almost out of sight of it; yet Fame hath brought enough to make a woful description of it. It is not needful to *pierce your walls to discover wicked abominations*, (*Ezech. 8. 8, 9.*) Only looking over them with a Perspective Glass, a Man may discover *Weeds*, and *Thorns*, and *Cockle*, and what not? They are unclean Creatures, who delight to wallow in Dirt, or stir about Filth, which of it self yields an ungrateful smell, much more when moved.

An ancient Heretick (a) thought it a sign of a good Conscience to speak ill of every body. You may with the ignorant Multitude much easier obtain the esteem of *Piety* and *Zeal* by speaking ill of others, than doing well your self, and by blaming others Lives, than correcting your own. A secret malignity in Nature prompts some to detract

(a) *Tertul. lib. contra Hermogenem, cap. 1. pag. 411.*

detract from the Good-name of their Neigh-
 bors, and disposes the Hearers to receive with
 pleasure the Detractions. Both Calumniator
 and his Hearers follow in this the vicious Inclina-
 tions of corrupt Nature. But these must be
 overcome, when true Vertue is aimed at ; and
 that is hard. You follow the easier course, and
 the most taking with Men, whom you affect
 to please. But how your Conscience at pre-
 sent, and God hereafter, will approve of this,
 I leave to your more serious consideration.
Maledicimur & benedicimus, says the Apostle,
 (1 Cor. 4. 12.) *We are spoken ill of, and we speak
 well, or being reviled, we bless.* Truly I had rather
 find matter for a *Panegyrick*, than for a *Satyr*,
 and should be more willing to write some good
 of you than otherwise, if there were any such
 belonging to you as *Protestants*. But knowing
 no such thing, I will supply that part by Pray-
 ers, that God will put you into a way of being
 so, by bringing you to his Faith, which now
 you impugn. I wish it were *Ignorans in incre-
 dulitate*, (1 Tim. 1. 13.) through Ignorance, or
 meer want of Instruction, your sin would be
 less, and your Conversion not so desperate.

C H A P. XXVI.

Riches, and Pride of Churchmen.

FROM pag. 91. till 100. we have a long enumeration of the Riches and Pride, and Ambition of Popes, Cardinals, Bishops, Abbots, and all Churchmen, You blame the sumptuousness of our Church Ornaments, the Solemnity of our Processions, the Majesty of our Ceremonies, &c. which things being not of Faith, I think my self not obliged to Answer farther, than by shewing a good use may be made of them.

I grant that Christ founded his Church in real Poverty; he sent his Apostles (*Luc. 10. 8.*) to Preach, with order to live upon what they found in the Places whither they went, and be content with what was given them. He gave them a Right to a Subsistence, declaring, (*Mat. 10. 10.*) that *a Workman deserves his Diet.* And that *he who serves the Altar, ought to live of it.* (*1 Cor. 9. 13.*) And altho S. Paul was pleased not to make use of this Right commonly, for a very good Reason; yet the rest did, and he might lawfully have done every where, and actually did it at *Philippi*, (*Phil. 4. 15.*) Yet I do not find that ever our B. Saviour stinted the Apostles, so as if any thing were freely given, beyond what was meerly necessary, they should be obliged to refuse it, or restore the overplus

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to

to the Donors. Neither do I find your Brethren in the Ministry, commend very much your first Reformers for retrenching some of your Bishops Lands, altho they left enough for not only a *competent*, but a *noble Subsistence*: nay, your modern Writers, *W. L.* and *Heylin*, accuse them of Sacrilege. And I do not hear that your other Bishops do break their Shins with haste, to restore the surplus of their Revenues to the Heirs of the Donors, which they were bound to restore, if it were not lawful for Churchmen to enjoy more than what is necessary. Since the fall of Religion, indeed the *Protestant* Church hath not much encreased her Revenues ; which rather proceeds from lack of Charity in your Laity, who give you nothing, (or because the Wife and Children sweep away what remains by each Incumbent at his Death) than to your love of Poverty, for which Vertue you have refused it, when offered. I have heard at least of none who would refuse a Mannor, (or other considerable Boon) when freely given ; and the hard usage, which some of your Tenants complain of, from their Ecclesiastical Landlords, proves sufficiently, that you are not insensible to the Allurements of the attractive Metal.

Were Churchmen such as they ought to be, the Laity would have little reason to repine at their Riches, altho much greater than they are. If they were Treasurers of the Poor, Fathers to the Orphans, Helps to Widows, Hosts to Strangers, Protectors to the Oppressed, and common
San-

Sanctuaries to all necessitous Persons, such as some are in the Catholic Church, whom I know, and many of whom we read. To such as these Riches are no hindrance to their Function; they give them only occasion of doing much good, and practising their Charity. If you think this to be blame-worthy, altho Riches be so employed, prove what you say out of Scripture, and excuse your own Bishops from that Crime, & *eris mihi magnus Apollo.*

Voluntary real Poverty is much commended in the Gospel, (*Mat. 19. 21.*) and we have thousands in our Church who profess it, and live in it; and you could never get ten of your Communion to embrace it. There is another *Poverty* called of *Spirit*, commended (*Mat. 5. 3.*) nay and commanded in Scripture, (*Mat. 19. 24.*) and how great soever a stranger you are to Spiritual things, yet you will not say that this *Poverty* of Heart is inconsistent with effectual Riches; otherwise it would be impossible for a rich Man to be saved. A Man may be a Begger, and yet be far from that *Poverty of Spirit* which gives a right to the Kingdom of Heaven, because his Heart is fixed upon things he hath not. And on the contrary, another Man may be Master of a great part of the World, and yet have his Heart as free from it, as if he was not in the World; and to use the Apostles Phrase, (*1 Cor. 7. 31.*) *use the World as tho he used it not.* Of this sort of poor of spirit there are many in the Church, and always have been.

Hear *S. Austin* lib. de moribus Ecclesiæ cap. 35. *Sunt in Ecclesiâ Catholicâ innumerabiles fideles, qui hoc mundo non utuntur ; sunt qui utuntur, tanquam non utentes. There are innumerable Faithful in the Church, who make no use of the World ; there are others, who use it as if they used it not. What hath the Protestant Church to say here ?*

Pride and Ambition are personal Vices, so belong not to this Treatise: Yet I will say, that there have been both ancient and modern Popes, who have given greater Examples of Humility, than any your Church can shew, and who have made appear, that their Title, *Servant of the Servants of God*, is no Complement. *Sixtus V.* would not own his Mother, when she was brought to him in rich Clothes, saying, *His Mother was a poor Woman, who never wore Silks in her life, she was a Shepherds Wife.* The next day she being brought to him in Rags, he presently acknowledged her. Some of them have asserted the Privileges of their Chair, against such as intrenched on their Rights; which may be done without any Pride at all, seeing they require it as due, not to their own Persons, but to their Chair, to its Founders, *S. Peter*, and to his Superior, *Christ Jesus*. I never heard *S. Ambrose* suspected of Pride, for refusing to admit *Theodosius* the Great into the Church, before his Penance for the Slaughter at *Theffalonica*, or for excluding him the Cancels after it: It was a Zeal of the Glory of God, and the good of the Church, which moved him; the Emperor himself understood it so.

As for precious Ornaments of the Church, I will own ours to be too costly, when you shall have proved, that any thing is too good for God's Service; not till then. The infinit Majesty of God is ground sufficient to oblige us to bear him the greatest Respect interiorly, and express our Duty to our Creator, and our Gratitude to so great a Benefactor, by returning to him in the best manner we can, an Acknowledgment of his most bountiful Gifts. This serves also to stir up in the Auditory Submission, Respect and Adoration, which otherwise would fail.

C H A P. XXVII.

Unity of the Church in Faith and Sacraments. G. B. owns that Protestants are Schismatics. Of Severity against Dissenters; And of Hugo Grotius.

G. B. **A** Fourth Design of Christian Religion, p. 102. *was to unite Mankind under one Head into one Body, not by Love, and pardoning Injuries only; but also by associating the Faithful into one Body, the Church, which was to be united by Bonds of Love, governed by Pastors and Teachers, and cemented with the Ligaments of the Sacraments.*

Answ. You say something (tho disorderly) but not all. For, 1. You omit *Faith*, by which

we are inserted into the Body of Christ. 2. You put *Charity*, which doth not make us *parts*, but *living parts* of that Body, whose *parts* we are by *Faith*. 3. You add *Sacraments*, which are only exterior Signs of interior Communication. 4. You confound *Charity* and *Sacraments*, as equally concurring to the *Unity of the Church*: yet there is a vast difference betwixt them; the one formally quickning the Members of the Church interiorly, the other only effecting it interiorly, and testifying it exteriorly. 5. Betwixt the *Sacraments* there is a vast difference, as to this, (and you confound them); for *Baptism* being our Regeneration in Christ, is an efficient Cause of our Union with him, and makes us his Members; the others are designed only to nourish those who are already united to, and in him. When you speak of being *Governed by Pastors*, I hope the *Pope* may find place amongst them, he being the *prime Pastor*.

G. B. pag. 101. *The Gospel pronounceth us free, and no more Servants of Men, but of God.*

Ans. Free from the Ceremonial Law of *Moses*, not from that of the Gospel, and Obedience to the Governors of the Church. How changeable are your Sentiments? In the foregoing Page 100, the Church was to be *Governed by Pastors and Teachers*; now she is to obey none but God: and if any *Man* pretend to *Command*, he changeth the *Authority of the Church* into a *tyrannical Yoke*. So we must have *Governors*, without *Authority to Command*; and *Subjects*, without

out any Duty to Obey. A new Model of Government !

G. B. *ibid.* *Those things for which we withdrew from the Church, are Additions to our Faith. She added to Scriptures, Tradition ; to God, Images, to Christ, Saints ; to Heaven and Hell, Purgatory ; to two Sacraments, five more ; to the Spiritual Presence of Christ, his Corporal Presence.*

Ans. Never Man spake more, and proved less than you, who offer not one word in proof of these disputed Points, which we declare to be *evident untruths*. Is not this a poor begging of the thing in question ? But they are, say you, *Additions to your Faith*. Did we add to your Faith, or you cut off from ours, and that of the whole Christian World, before your Deformation ? How could we add those things to your Faith, when they were in peaceable possession all over the Christian World, as you own yourselves, many Ages before *Protestancy* was thought on ?

You have here only one Truth, *viz.* That you *withdrew from the Church*. Which convincingly proves the Guilt of *Schism* to lie at your Door.

G. B. pag. 105. *If a Society of Christians visibly swerve from Christ, so that Communion cannot be retained with it, without departing from Christ, then the departing from the Corruptions brought in, can be no departing from the Church. If then it appear that the Roman Church hath departed from the Truth of the Gospel, those who separated*

from her, cannot be said to separate from the true Church.

Answ. Here we have a Paralogism, which might better become a *Junior Sophister*, than a *Chaplain in Ordinary* to his Majesty. You will see it in these Instances : *The Communion of that Church ought to be renounced, which obligeth her Children to Mahometism. If then the English Protestant Church oblige hers to that, her Communion ought to be renounced.* Another : *That Man deserves the greatest Contempt, who writes Controversie, and hath nothing to write but Calumnies and Sophisms. If then Mr. G. B. hath nothing else but such stuff to fill his Books with, he knows his Deserts.* What think you, Sir, of such Arguments ; which serve only to delude an unwary Reader into an assent of what you would, but cannot prove ?

There is no Logician but knows, that *Conditional Propositions* signifie only the Connexion betwixt two things under such a Condition ; but they assert nothing absolutely, unless the *Condition* be proved. For Example : *If a Man flies, he hath Wings ; If the Heavens fall, we shall catch Larks.* These, I say, are granted to be true. altho the Condition be impossible. Yet those who grant them, do not expect those Wings to go a Journey, nor rely on those Larks for a Supper. In like manner, suppose we should grant your Conditional Illation, yet the Guilt of *Schism* would lie on your Consciences, because you neither do, nor can prove the *Condition* upon which your Excuse relies.

G. B.

G. B. pag. 106. *The Cruelty of Papists extendeth to as much bloody and barbarous Rage, as ever sprung from Hell.*

Ans. You mean the Laws made against Heretics; which being made by the Secular Power, and not by Churchmen, I think my self not obliged to vindicate them. Yet seeing the most severe of them all, the *Faggot*, was till of late (as I am informed) in force in *England*, and hath been actually executed upon some since the *Reformation*, I leave you to answer to our Honorable Judges, for your pragmatistical Boldness, in censuring them so severely. Another would take notice of the Laws in force against *Papists*, but I let that pass; it is enough to vindicate our Churchmen, that they never made those Laws, they never condemned any Man by them: all they do, is to judge of the matter of Fact, whether a Person be guilty of *Heresie*; and if they find him so, to leave him to the Secular Power. This is the most that ever the *Inquisition* did, as far as ever I heard.

G. B. pag. 108. *Grotius says, that in Charles the Fifth's time, more than One hundred thousand, were butchered on the account of Religion. And in his Son Philip's time the Duke d'Alva did in a short time cut down Thirty six thousand.*

Ans. *Grotius* was an eminent Man for several things, but not renowned for his Skill in *Arithmetick*: I have heard from one well acquainted with him, that he could not count Ten; that he knew not the ordinary currant Mony of his

his Country; that when he escaped out of Prison, he had like to have been discovered by a Ferry-man by that ignorance; he was so noted for it. So I should not wonder that he were mistaken in his Calculation of so many thousands. Secondly, It is probable he reckons into the number of those butchered, such as perished in the Boors War in *Germany*, and Wars of the *Low-Countries*, whose Death must be put to the Account of their *Rebellion*, not to that of *Religion*. Thirdly, he writ in favor, and defence of the *States Cause*; to whose vindication it was necessary, that the Motives of their taking Arms against their Sovereign should be aggravated to the utmost. We all remember the infamous Inscription put over the Niche where the Statue of the late King of Happy Memory stood. All the World knows, that without any disparagement to the rest, There never before had been a King, who less deserved such a Title; yet no doubt, had that usurped Government continued, Stories would have been invented to prove it, and those concerned in the *Rebellion* would have believed them, as you do *Grotius*. Lastly, Suppose all *Grotius* says true, it follows only, that it was the Misfortune of those great Princes to have many Offenders in that kind in their time, provoke the Sword of Justice. As if in *England* a Spirit of Thieving should spread it self amongst the People, for which in the time of the best of Kings many suffer, yet without reflecting on the Honor of the

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the King, or Equity of the Laws. These are not *Crimes* of the Government, but *Misfortunes*, for which Princes are to be pitied, not reproched with them.

C H A P. XXVIII.

Zeal of Souls in our Bishops. And concerning Reformers. Where of S. Cyran, Arnaud, and Jansenius.

G. B. **W**HAT do Popes about Feeding of p. 111. Souls? When do they Preach the Gospel, or Dispence the Sacraments?

Answ. They do it daily, by all those Persons, who by Authority derived from them do it: As our Kings Administer Justice by their Judges. And did you enquire of those who have been at *Rome*, you would hear, that Popes do Administer Sacraments in Person.

Ibidem. Cardinals, Bishops, and Abbots, imitate their Holy Father, abandoning wholly the Work of the Gospel.

Answ. You cannot discover better who is your Master, and what a Proficient you are in his School, than by venting such palpable Untruths. Cardinal *Barbarin*, Dean of the Sacred Colledge, hath been known to accompany many times Malefactors to the Gallows, heard their Confessions, moved them to a detestation of the Sins which brought them to that Punishment,

ment, raised them up to hopes of pardon thro' the Merits of our Blessed Saviour, and comfort them with hopes of a happy Life, after that tragical end of this. I name him in particular, because he is known to many of our Nation, who have and do acknowledge his Civility to them, altho' of a different Persuasion. In time of the great Plague, under *Alexander VII.* he visited in Person Places Infected, enquired after the Wants, informed of the Diligence of the Officers appointed for the Relief of the Sick, and provided according as Occasions required both for Soul and Body. *S. Charles Borromeus*, a Cardinal and Archbishop, gave so great Examples of Pastoral Vigilancy, and Apostolical Zeal, that none of our Reformed Prelates ever will imitate them. Your Confidence is admirable in relating such evident Untruths, which all who have seen *France* or *Flanders* can contradict. Enquire of the Life of the present Lord Bishop of *Gant*, of several in *France*, and if you have one ounce of good Blood in your Body, some of it will appear on your Face.

G. B. pag. 112. *I deny not, but even these last Ages have produced great Men amongst the Papists, who seem to have designed the reviving of the ancient Discipline, both among the Clergy and the People. But as these Instances are rare, so they were hated and persecuted, witness Arnaud's Book of the frequent Communion, Janfenius and S. Cyran.*

Answ. There is no Pretence more dangerous, or even fatal, both to Church and State, than that

that of *Reforming Abuses*, and *Reviving antiquated Laws*, which serves every *Pragmatical Head*, as soon as he hath read the ancient Statutes or Canons (tho he understands the Sense of neither) to detract from the present Government, and (if by meeting others as rash as himself, he is enabled for such a Work) to endeavor the change of it, under the specious Pretext of *Reformation*. You must own the truth of this, unless you will justify the late *Rebellion in England*, which was begun, carried on, and finished, under that Colour.

The Opinions of Men are as different as their Faces, scarce ever two alike: Education, Diet, Company, Friends, Business, and other extrin-sick Occasions, alter our Judgment of things: many more have influence on our Judgment of Governments; but most of all, Love and Hatred have an imperceptible, yet unresistible force over our Understanding: so that one and the same Action will to one seem to deserve a *Panegyrick*, which to another shall be the Subject of a *Satyr*, meerly because they are variously affected to the Person who acts. Some, in fine, are so wayward, humorsom and peevish, as to be displeased with whatever is done by others; who can agree with no body, not because every body gives, but because they take from every body, occasions of offences.

It is a great error, to think that every one who blames another, hath reason for it. No Man ever was so holy, so perfect, so wise, as to
satisfie

satisfie every body, and find no *Momus* who blamed him. *S. Paul* was held a Blasphemer and an Enemy, not only to the *Ephesian Diana*, *Act. 9.* but also to the Temple of *Jerusalem*, *Act. 24.* What less guilty than the Apostles? yet some thought to do God good service in killing them. *Joh. 16. 2.* What more innocent, than *Jesus* newly born? yet he was forced to a Flight to save his Life, *Mat. 2. 13.* What less reprehensible than his Doctrin, his Manners, his Miracles, his Person? yet his Doctrin hath been accused of Blasphemy, *Mat. 26. 65.* his Manners of Gluttony, *Mat. 11. 19.* his Miracles of Magick, *Luc. 11. 15.* and his Person of being beside himself, *Mar. 3. 31.* None ever had a Mission from Heaven with more convincing Proofs of Miracles, than *Moses* and *Christ*; yet both had their Schismatics: *Moses* not only *Core* and his Fellows, but also *Aaron* and *Mary*; and *Christ* had the *Capharnaits*, *Scribes* and *Pharisees*, and one of his Apostles. And if we do not shut our Ears, we shall hear God himself by horrid Blasphemies, censured for bad Governing the World, and even for not Creating it well; Man, by a presumptuous Folly, preferring his own dim Lights before the inaccessible Light of God, *1 Tim. 6. 16.* before whom even Man's greatest wisdom is folly. *1 Cor. 3. 19.*

It is therefore a great folly for any one to hope to give satisfaction to all, or even to avoid Censure of some; that is a good Fortune not granted to Saints, Martyrs, Apostles, or even

Christ

Christ himself, God blessed for evermore, Rom. 9.5.
 and with what probability can any Man hope for it? Our Endeavors must be, to give no ground for Detraction, and so to behave our selves, as nothing may be reproacht us with truth.

Governments are more obnoxious to Censures, as including greater variety of Actions and Designs, in which more Persons are concerned as acting in, or suffering by them. This makes a vast diversity of Judgments in several Persons, according as they fancy themselves regarded or neglected, advanced or kept back, benefited or prejudiced by them; and according as they hope or fear from them. A private Man possessed with an opinion of his own Ability, (which no body sees but himself, nor he neither, but thrô self-love) shall think himself as fit to sit at the Helm, as those who do; and finding his Preferment not to answer the opinion he hath of his own Capacity, thinks himself wronged by those who are advanced before him. To revenge this imaginary Wrong, he commits a real one, by blaspheming higher and lower Powers, calumniating their Actions, censuring their Commands, and judging their Judgments: Erecting within himself (thrô a criminal Rashness, and ridiculous Ambition) a Tribunal over those, to whom by Publick Authority he is subject. This Man by some weaker than himself, shall be looked on as a wise Man, a Zealot of the Publick Good, and a *good Patriot*;
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when in reality, not Prudence but Passion governs his Tongue, which only vents some indigested Choler.

I grant, that in all Governments there are some Inconveniences, which we may wish were corrected. The Passions of some, the Weakness of others, cause Disorders, which may be punished, but not prevented. Those who Govern, are not always at their own disposal ; sometimes to pleasure their Friends, sometimes to avoid displeasing others, they are in a manner forced to some things, which were they left to themselves they would not do. They must sometimes give way to a lesser Evil, to avoid a greater ; in which they deserve compassion, rather than blame. Moreover, they are indeed greater than others, yet not Gods, but Men ; not omniscient, but ignorant of many things which pass in their Government, and it may be are acted in their Name, and by their Authority, yet contrary to their Intentions, which are (supposed to be) always for the Publick Good. It may be they know the thing, and dislike it ; but know not how to remedy it, without some other Inconvenience ; (the avoiding of all Faults, is reserved for Heaven.) Amongst Men, he is best, who hath fewest Faults, not he who hath none, (such an one is a *Chymera*) and small ones may be connived at, in consideration of great Vertues. Thus every private Man ought to suppose, that the supreme Magistrate either doth not know the
Faults

Faults of those he Employs, or thinks them not considerable, or knows not how to remedy them, without incurring others as great or greater.

What is the Duty then of a private Man, who sees these Miscarriages? 1. To pray God to mend all, or at least to prevent bad Consequences. 2. If he have occasion and abilities, to acquaint those who may redress things, with what he thinks amiss, and suggest, if he can, a proper Remedy; yet to leave the applying that Remedy to those who are charged with the Publick Concern. 3. In case he be involved in common, or private Sufferings, he ought to bear it patiently, and expect the turn of the Tide. 4. He may reform his own Life and Actions according to the severest Laws of State, and Canons of the Church, provided he become not by that troublesome to his Neighbors, (over whom he hath no Authority) or dangerous to Superiors (whose Authority over him is established by God) or disturb the publick Peace, which is to be preferred before all Advantages which can be hoped from those petty *Reformers*, or their *Reformations*. 5. Having done that, he ought to content himself, and press his lawful Superiors no farther, assuring himself he hath fully complied with the utmost of his Duty, by acquainting his Rulers with what he thinks is for the publick Good, and by correcting himself. And he may suppose, that if these do not follow his Advice, either they see the thing not feasible, or

foresee other Inconveniences, or expect some fitter Conjunction; whereas by farther urging he cannot but offend: For, to communicate his Dislikes to others, to draw them first to joyn in *Petitioning*, with a seeming Submission, then by a real *Violence* to force Superiors to what they pretend, to unsettle the present Government, and to aim at setting up a new one, under pretence of *Reforming* the old, is in the State *Sedition*, and in the Church *Schism*; as great Crimes against both as any, except *Rebellion* and *Heresie*, to which they dispose.

So that this *Reforming Humor* in Particulars, is the Daughter of *Pride*, and Mother of *Heresie* and *Rebellion*; which makes it be suspected by all lawful Superiors, in all Established Governments, till they know all the Particulars of which it consists. *Absalon* alledged plausible Reasons for altering the Government of *Israel*, 2 *Reg.* 15. and *Oza* for upholding the Ark with his Hand, 2 *Reg.* 6. The first, that the State was abandoned, no body looking to the Administration of Justice. The second, that the Ark was in danger of being overturned: Both grievously offended, exceeding the Bounds assigned them by God, notwithstanding their specious Pretences.

Now to the Subject of your Complaint. The *Roman Catholic Church* holding her Faith by Tradition of all Ages from the Apostles, and never admitting the least alteration in it; from which she is preserved by the help of the Holy Ghost,

Ghost, promised to her by *the Author and Finisher of it*, Heb. 12. 2. In this she knows there can be no occasion for it by any Error. As to her Discipline, she acknowledges some Alterations, and hath no difficulty to admit of a *Reformation*, provided things be done according to order. This appears first by her Councils, even that of *Trent*, and several celebrated in *France* and *Germany* in this last Age. Secondly, by the Practice of several Prelates, *S. Charles Borromeus* in *Italy*, *S. Francis de Sales* in *France*, and others elsewhere. Thirdly, by those of a lower Rank, as of *S. Philip Neri*, who established the Congregation of the Oratory in *Italy*. *Pere Berule*, (afterwards Cardinal) who established that in *France*. *Pere Vincent de Paul*, who founded the Priests of the Mission : All Congregations of Clergy living in common, under the Obedience of their several Superiors. Lastly, did you regard what they are, not what they are said to be, and as much consult the Rules and Lives of the *Jesuits* in themselves, as you do in the Writings of their professed Enemies, (whose Testimony for that reason you ought to suspect) you would be forced to own, that *S. Ignatius de Loyola* hath reformed the Clergy, establishing a Congregation of Clergy-men, who live more conformably to the most ancient Canons, and the Ecclesiastics of the Primitive Church, than any your whole *Reformation* hath, or shall be ever able to shew. Which you would perceive, did you reflect, that the numerous and

bitter Enemies which they have had, never do alledge any thing against their *Lives* or *Rules* : which is a convincing Proof they are irreproachable.

Now a word to those whom you commend, for endeavoring a Reformation of the *R. C.*

Jean du Verger, Abbot of *S. Cyran*, was only a private Priest, not a Doctor of Divinity, nor recommended by any other Degree, which might distinguish him from the meanest ; having no Jurisdiction even over the Abby of which he bore the Title. But his Personal Endowments, either to good or evil, were exceeding great : A large and comprehensive Fancy, a tenacious Memory, and a Judgment to use all his Learning seasonably : Deep Melancholy, abounding with adust Choler, was his Temper. The first fitted him for the Labor of hard Studies, the second emboldned him to write whatsoever he fancied, without any regard to Persons, how great soever. Those who particularly knew him, say, that no History shews a Man of a more intriguing Wit, and fitter to Head a Faction : For, using too much this Faculty, he was by the King's Authority cast into Prison, being accused by a Bishop (whom he had before inveigled) who discovered his Designs thro' horror of them. Cardinal *de Richelieu* being solicited to release him, by *R. S.* late Bishop of *Chalcedon*, answered, *Your Lordship doth not know the Man you speak for. Had our Fathers dealt so with Calvin, France had enjoyed Peace.* Now I would know

know of Mr. *B.* whether it be tolerable for a private Man to Cabal in his own Church, to frame a Party in it besides, and contrary to the Orders of its lawful Superiors, oppose all established Order, to unsettle old Customs and introduce new ones, to make way for a new Government? If you approve this in *S. Cyran*, how can you blame it in your *Phanatics*?

Antony Arnaud was once a Doctor of the Faculty of *Paris*, but was cast out of it, and Degraded by the other Doctors, for his odd Sentiments in matters of Grace, which he obstinately defended, even after they were Censured by *Rome, France*, and his own Faculty. And why might not that Faculty retrench from its Body, Members who refuse to submit to the major part, as by the Law of Nature all are bound to do, where there appears no Sin? I know of no other Persecution he ever endured. As to his Book of the *Frequent Communion*, it tended not to the reforming, but to the destroying the Sacrament of Penance, as is seen by its effects, where it prevails. I will not say he designed so much, I leave Intentions to God, the *Searcher of Hearts*, *Jerem. 17. 10.* Many times a Buck is shot at, and a Man is killed. However it was inexcusable in him to endeavor to change the Customs and Laws established by the Church, and in force. His Title of Doctor could entitle him only to explicate the Laws received, and conform to them, not to abrogate and reform them: for a Doctor, as such, hath no Jurisdiction, without

which no Laws can be made, or unmade. The least Bishop, nay the meanest Curate of a Parish hath greater Power as to Laws, than the greatest Doctor, as such; seeing those have some Jurisdiction, and this hath none at all.

Cornelius Jansenius was a Bishop, so his Case is different from the rest; for he had Jurisdiction. Yet why he should be cited amongst the Reformers, I know not: He hath written several Works, *Mars Gallicus*, Annotations on the *Pentateuch* and the Gospels, *Alexipharmacum*, and his *Augustinus*. His *Mars Gallicus* is an Invective against the French Designs. His Annotations, and *Augustinus*, do not touch the Discipline of the Church. He contradicts in them some Points of the Doctrine of the Church Defined in the Council of *Trent*, which drew the Censure of *Rome* on the later Work of his, yet without touching his Person, who by his *Will* submitted his *Augustinus* to the Censure of *Rome*, in whose Communion he always lived, and did then die, as an obedient Son of it. To know the opinion he had of your Faction, read his *Alexipharmacum*, (which he writ against your Brethren at *Boysleduc*) and you will see it. What reason have you to complain of Severity used towards him? I know of none; his Person was never touched by any Censure.

As for the Disciples of *S. Cyran* and *Jansenius*, I grant there is amongst them a Spirit of Independantism; (and what Assembly of Men is entirely free from such?) Yet you cannot glory
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in them, if what Mr. *Brevint* says in his Preface to *Saul and Samuel at Endor*, be true, that they are more dangerous to a *Protestant*, than even *Missionaries* and *Jesuits*; and therefore warns all to avoid their Company. So that even those who dislike something in us, condemn you.

C H A P. XXIX.

Other small Objections.

G. B. **P***Apists make Children Bishops, allow of*
 p. 112. *Pluralities, Non-residences, Commendams, &c. which are every day granted at Rome.*

Answ. Here are a company of hard words to fright your Reader from *Rome*, as Birds are frightened from Corn with a Rattle; and there is likewise more noise than substance in both.

I have lived in the greatest Catholic Princes Dominions, and never saw, nor heard of what you say is daily done. Our Canons require Thirty years for a Bishop; few are made so young, most are promoted to that Dignity very ancient. Yet this Age being determined only by Ecclesiastical Law, I will not deny, but that on some extraordinary Motive some have been dispensed with. If you blame this, see how you will excuse S. *Paul*, who made S. *Timothy* Bishop of *Ephesus* in his Youth, 1 *Tim.* 4. 12.

If you condemn *Pluralities* in our Church, how will you excuse your own, in which they

are practised ? Must the *Canon Law* be a *Cable-
rope* to us, and a *Cobweb* to you ? If you dislike
Pluralities, begin with reforming your own
Brethren, his Majesties Chaplains in Ordinary,
who can find a Conscience to keep two Benefi-
ces, if they meet with a Prince who will bestow
them.

(a) *Vide Aug.
Epist. 138.* As for *Non-residences*, (a) I de-

demand, Whether it be not law-
ful for a Bishop to be absent from
his Diocese in the Circumstances following ?
1. For the good of the Church, as in General
or Particular Councils. 2. For the good of
the Nation, as in our Parliaments. 3. For the
good of their Dioceses, as when *Flavianus*, Pa-
triarch of *Antioch*, went to *Constantinople*, to
preserve his Episcopal Seat from being ruined,
by appeasing *Theodosius* the Great, offended for
the throwing down of his Statues. 4. For any
other Reason so weighty, that evidently it may
be equivalent to the good which his Residence
might bring. No Papist thinks them lawful,
but only on such Occasions : for as for such who
do absent themselves either for Ambition, or
Envy, or Pleasure, or Friendship, or any other
unlawful Design ; or for some good, but so lit-
tle, as not to countervail that of their Duty to
their Flock, we no less blame them than you :
our Canons for Residence are as severe as can be,
and those often executed with the utmost ri-
gor. What do you more ?

Commendams offend you ; that is, the recom-
mending

mending the Means of Abbeys to those who are not Monks. Yet we give them only to Clergy, you to meer Laymen. Secondly, we give them only for their Lives, you give them to their Heirs, Executors, Administrators, and Assigns. Thirdly, we leave the Abby, and its legal Superiors, a competent Subsistence for the Monks; you turn them a begging, out of God's Blessing into the warm Sun. When you have proved, that it is more lawful for your Church to steal a Goose, than for ours to pluck a Quill, I shall believe your Procedure legal, and ours, illegal.

G. B. *ibid.* *They struggled hard against the honest Attempt of those who labored to have had Residence declared to be of Divine Right, in the Council of Trent.*

Ans. What might the Catholic Church do to please you? Had she pass'd that Declaration, you would have clamored at your ordinary rate, against new *Definitions of Faith*; now she rejected that Definition, she opposed the honest Attempt to promote it; and she must be in the wrong, and those who oppose her, in the right, whatever she, or they do, because she is the Church, and they a discontented Party in her. In fine, as the *Jews* proceeded with our Saviour the Bridegroom, so do you with the Bride, the Catholic Church; her Actions, whatever they are, are blamed. *To what are the men of this generation like? They are like unto children sitting in the market-place, and saying, We have piped unto you, and ye have not danced; we have mourned*

unto

unto you, and you have not wept. Luc. 7. 32. For, doth the Church make a Decree, you blame her for it ; doth she not make it, you blame her for that too. But *Wisdom is justified by all her children.*

A Conclusion of the First, and Beginning of the Second Part.

G. B. **I** Have run around the great Circle I proposed to my self, and have examined the Designs of Christian Religion, and have found great contradiction given to them by the Doctrins of that Church.

Answ. You have indeed run a Round, and that so long, that you are giddy with it, as appears by your frequent and great Falls, so evidently against common Sense, as I have all along observed, and yet I have not observed all ; for that would have been too tedious to the Reader, and have taken up more time, than I can bestow upon Trifles. You have shewn no Contradiction betwixt the Doctrin of the Catholic Church, and the Designs of Christianity : I have shewn their Conformity. But your Book discovers a Design against Charity, which is the Heart of Religion, it being a heap of rash Judgments, evident Calumnies, or uncharitable Surmises. I say nothing of your Faults against Reason, your incoherent Notions, groundless Judgments, and perpetual Sophisms ; because altho these are great Faults in themselves, yet not considerable,

derable, in presence of those others against *Charity*.

And these Faults are the greater, for being brought to uphold a *Schism*, a *Design* contrary to Christianity ; it being a most certain Truth, that *No Man can have the Love of God, who withstands the Union of all Men in one Church. Non habet Dei Charitatem, qui Ecclesie non diligit unitatem.* Aug. l. 3. de Baptis. cont. Donat. c. 16. And all your Pretences of Causes given of your Separation, are but frivolous ; this tearing in pieces the mystical Body of Christ, is so great a sacrilege, that no Pretext can excuse it. *Apparet* (saith S. *Austin*, l. 2. contra Epist. Parmen. c. 11.) *non esse quicquam gravius sacrilegio schismatis, quia pracidenda unitatis nulla est justa necessitas.*

When I saw you reflect on your running so long round in a Circle, I hoped you would come out of it ; and was in hopes, that either I might have been a Spectator of your following Course, or else that you would have led me a more pleasing Walk. The Design of S. *Austin* (*Lib. 1. Retract. cap. 7.*) came to my Mind, who represented the Piety of *Catholics*, and the vicious Lives of the *Manichees*, in his two Books *De moribus Ecclesie Catholicae*, and *De moribus Manicheorum* ; and I imagined you might design the like in the two Parts of this Book. I expected you would have given us a Panegyric of your own Church, after you had spent your Satyrical Vein in your Invective against ours. I thought

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we should have seen described the Beauty of the *Protestant* Church, the Advantages of Communion with it, the Perfection of its Faith, the Decency of its Ceremonies, the Majesty of its Hierarchy, the Reasonableness of its Canons, the Fulness of its Conducency to Piety in this Life, and Bliss in the next ; and all these confirmed with Examples of the vertuous Lives of its Devotes.

But how much have I been mistaken ! for casting an Eye a little farther, after some few words in commendation of your Faith, I find you throwing Dirt again as fast as before, or rather faster ; as if in the First Part you had only essayed, what in the Second you act in earnest.

Doth your Garden (the Church, *Cant.* 4. 12. is compared to one) afford only that one Flower? Is the Soil so barren, or so ill cultivated, as none else should be found in it? Or if there be any other, do they thrive so ill, as not to be worth being pointed to? Or doth it come from a morosity of Nature, which inclines you to blame, and reprehend? Or from a propensity to entertain thoughts only of Faults and Imperfections, as Flies pitch upon Ulcers, and some other Creatures wallow in Mire? Or from another Quality worse than that, which turns all to bad, as a foul Stomach turns all Food into peccant Humors, and a Spider draws Poyson from that Flower, whence a Bee draws Hony? Something of this must be: for I will neither say there is
nothing

nothing reprehensible in the Lives of *Catholics*, (it is a Propriety of the Triumphant Church to be free from any *Spot* or *Wrinkle*) nor that all is bad in *Protestants* besides their Faith, that being the Condition of the Damned Spirits in Hell. But I supersede these Personal Reflections, and follow (tho' with little comfort) you in the new Maze you lead me into.

C H A P. XXX.

Catholic Faith delivered by Men Divinely Inspired. Rules to know true Tradition. Faith never changed.

G. B. **T**HE first Character of our Faith is, p. 116. *that it was delivered to the World by Men sent of God, and Divinely Inspired, who proved their Mission by Miracles.*

Ans. All Divine Faith is built on the Veracity of God; the Men who delivered it at first, were but the Organs by which God spake, and their Words were his Words. When you received the word of God (says S. Paul 1 Thes. 2. 15.) which when you received of us, you received it not as the word of men, but (as it is in truth) the word of God. Hence those Men frequently use that Phrase, *Hæc dicit Dominus, Thus says the Lord.* And Faith is no farther a Theological Vertue, than it relies solely, and only, on the Truth (Veracity) of God, as on its Formal Object; as
with

with our Divines, and out of them, Dr. *Pearson*, in his Learned Explication on the Creed teaches. And in this even those Men *Θεω δὶ δακτοί*, Divinely Inspired, proceeded as we do, resolving their *Faith* into the Veracity of God as well as we: for their *Faith* was *univoca*, of the same nature with ours, with this only difference, that the Formal Object was applied to them clearly, and to us only obscurely. The assent to such a Mystery in Christ, was *Science*, or *Vision*; not so in any others. He might say, *Quod scimus loquimur, & quod vidimus testamur*, Jo. 3. 11. *We know what we speak, and we testifie what we have seen.* The rest must say, *Credimus, propter quod & loquimur*, 2 Cor. 4. 13. *We believe, and therefore we speak.*

In this manner *Faith* was first spread in the World. I say the *Catholic Faith*, not your *Protestant Faith*; which as it contains your positive and negative Articles, (otherwise it is not *Protestant*) was never delivered by any Man Divinely Inspired, but invented by your first Reformers, who (as I have said Chap. 22. Sect. 1.) taking the whole Sum of *Faith revealed*, topt, and lopt off it as much as they pleased; and from them you have not the *Christian*, but the *Protestant Faith*; *Fides temporum, non Evangeliorum*; *A Faith of the Times, not of the Gospels*, says *Tertul.* Were these the *Men of God Divinely Inspired and assisted by Miracles*?

G. B. *ibid.* The Doctrins about which we differ, can pretend to no such Divine Original.

Answ.

Answ. You know we hold this not to be true, we received all by the same Authority, from the same Hand.

G. B. pag. 117. *What Man sent of God was the first Author of the Belief of the Corporeal Presence, of the Sacrifice of the Mass, of the Pope's Supremacy, of Purgatory, of Indulgences, and of all those innumerable Superstitions, of which Scripture is absolutely silent.*

Answ. Christ was a Man sent of God, and he was the first Author of them.

G. B. *ibid.* *If these Doctrins were not the Offspring of Revelations, we cannot be obliged to believe them as such.*

Answ. Your former Legerdmain comes again, another conviction of your disingenuous Proceeding. This appears by these Propositions: *If the Bible were not the Offspring of Revelation, we should not be bound to believe it. If Christ were not true God, we should not be bound to adore him as such.* Could you with patience hear a Pagan with such a Sleight undermine the Authority of the Bible, or the Honor due to Christ? Prove what you odiously suggest, that the things, you wrongfully call *Superstitions*, are not revealed, and you will do something to the purpose. But you are too cunning to attempt any such Proof, which you know surpasses your Strength. And therefore you had rather suppose than prove it, that being more proportioned to your Capacity and Religion.

G. B. *ibid.* *They vouch Scriptures for Proof to some*

some of these, but these are so far stretched, that their sure Retreat is in the Sanctuary of Traditions.

Answ. You speak as Dogmatically, as if it were *ex Tripode*. Here is an Assertion without any Proof, and so is a convincing Proof, that you have none. *Tradition* is indeed our *Sanctuary*, to which you have no Claim. By it we received 1. Scriptures, 2. The Sense of Scriptures, which is their Soul.

Now when Scriptures are doubtful in any Point, or as you phrase it, seem not to reach home without *Stretching*, can we have better assurance of their true meaning, than by the Authority of the Church, which is clearly commended to us in Scriptures themselves. And in following her Sense, we are certain we follow Scriptures: which is the Discourse of *S. Aug.* lib. 1. contra Crescon. cap. penult. *Quamvis hujus rei de Scripturis Canonicis non proferatur exemplum, Scripturarum etiam in hac re à nobis tenetur veritas, cum hoc facimus, quod universa jam placuit Ecclesia, quam ipsarum Scripturarum commendat auctoritas, ut quoniam Sacra Scriptura fallere non potest, quisquis falli metuit hujus obscuritate questionis, Ecclesiam de illâ consulat, quam sine ullâ ambiguitate Sancta Scriptura demonstrat.*

G. B. *ibid.* Till it be proved, that an Error could not creep into the World that way, we must be excused from Believing.

Answ. Unless you prove, that Errors have crept in that way, you are inexcusable. You actually

actually rejected those things as Errors, which were in possession all over the World: unless you prove them to be such, your Fact is criminal.

G. B. *ibid.* *It is not possible to know what Traditions came from the Apostles.*

Answ. Habemus hic consistentem reum. For if it be impossible to know what *Traditions* were Apostolical, your Reformers Act, in rejecting so many, was rash and inconsiderate: They had been better advised to retain all, as they found them in the Church, than to cut them off. But your Procedure is as different in this, as in the rest, from S. *Austin*. For was any thing doubted of, this Saint's Method was to consult the Church, and adhere to what she believed, or practised; (as you see in his Discourse above) you consult the Church too, but it is only to reject her Practice, and condemn her Sentiments.

The weight of the Authority of the Church may be sufficient to convince, which are *Apostolical Traditions*, as it convinces which are *Apostolical Writings*. Yet we have other Signs: I will instance in two, one taken from S. *Aug.* l. 4. de Bapt. cont. Donat. c. 24. *Quod universa tenet Ecclesia, nec à Conciliis institutum, sed semper retentum est, non nisi Apostolicâ traditum auctoritate retissime creditur.* We ought to believe those things to have come from the Apostles, which the whole Church holds, and were not introduced by Councils, but were always in use. To prove this, it is enough, that the first Persons who mention them,

R speak

Speak of them, not as of things newly begun, but which were of ancient Practice.

The second Rule is taken out of *Tertullian*, l. de Præscript. c. 23. *Age nunc, omnes erraverint, deceptus sit & Apostolus de testimonio reddendo quibusdam, nullam respexerit Spiritus Sanctus, uti eam in veritatem induceret, ad hoc missus est à Christo, ad hoc postulatns de Patre, ut esset Doctor veritatis, neglexerit officium Dei villicus, Christi vicarius, sicens Ecclesias aliter in terris intelligere, aliter credere, quàm ipse per Apostolos predicabat. Ecquid verisimile est, ut tot, ac tanta Ecclesia in unam fidem erraverint? Nullus inter multos eventus est unus exitus, variasse debuerat error doctrina Ecclesiarum. Caterùm quod apud multos unum invenitur non est erratum, sed traditum.* “ Suppose, “ says he, that all Churches have erred, that the “ Apostle was deceived in the Testimony he “ gave to some, the Holy Ghost looked to none, “ to lead it into Truth, to which intent he was “ sent by the Son, and demanded of the Father, to be the Doctor of Truth; Let the “ Steward of God, the Vicar of Christ, neglect “ his Duty, and permit the Churches to understand, and believe otherwise, than he had “ taught by his Apostles; Is it probable, that “ all Churches should by Error fall into one “ and the same Opinion? When there are so “ many By-ways, those who lose the High-way “ would scarce wander into the same Error. “ So that certainly what is found one, and the “ same, in many Churches, is no Error newly “ invented,

“invented, but it is Faith of old delivered. Thus *Tertullian*. Answer you to his Discourse, if you can.

G. B. pag. 108. *A late ingenious Writer, whose sincere Zeal had drawn Censures on himself and his Book, took a way to repair his Reputation by a new Method of proving Popish Doctrins, that they had them from their Ancestors, they from theirs. But this pretence hath been baffled by Mr. Claud, as all know, who have been so happy as to read his Works.*

Answ. I am persuaded, that your Prelates will scarce think it *sincere zeal* in Mr. *Arnaud*, (of him you speak) that he stood out so long against his Spiritual and Temporal Superiors. But let that pass. You discover your Ignorance in saying that *Method was new*, or that *Arnaud* invented it. Mr. *Tho. White* had it before *Arnaud*, Mr. *Fisher* a Jesuit before *T. W. Bellarmine* before him, and *S. Austin*, *S. Stephen Pope*, and *Tertullian*, before them all. I have read Mr. *Claud's* Works, and was far from finding so much Satisfaction, as you promise your Reader, I believe rather upon Hear-say, than on your own Experience: Nay, I have from one of the eminentest Wits of the French *Huguenots*, that *Claud* was not much esteemed amongst his own for those Works, which would have been neglected, had not *Arnaud's* Enemies commended them. You say *Claud Baffled him*; others are of a different opinion. I confess Mr. *Arnaud*, tho' very Learned, yet seemed not

qualified to manage a Controversie in defence of *Church-Authority* and *Tradition*, having (as much as lay in him) weakned both, by his *Writings*, and *Practice*, during the time he stood out against the *Censure* and the *Formula*: which gave such advantage to Mr. *Cland*, who industriously gathered together, and cunningly returned upon him his own Arguments, that some thought he had foiled his Adversary; yet without any prejudice to the *Catholic Cause*, which is not concerned in Mr. *Arnaud's* Personal Failings.

Let us now hear what you can alledge against the Authority of *Tradition*, to prove a *Change unobserved in our Faith*.

G. B. pag. 121. *We know the Chalice was taken from the People 250 Years ago.*

Answ. 1. You are mistaken in your *Epocha*: *S. Thom.* 3. p. 9, 80. a. 12. assures, it was in his time taken away in many Places; and he lived 400 Years ago: and from the beginning some Persons, and on some Occasions, received but one Species. 2. This is an Argument that Changes cannot happen, without some notice taken of them; as in this, We know when it begun, (with the *Schools*) who opposed it, (the *Hussits*) what Council commended it, and condemned its Opposers, that of *Constance*. Which confirms our Rule, That when none of this appears, there hath been no Change.

G. B. *ibid.* *All once Worshipped in their Mother Tongue, but after (by the overthrow of the Empire)*

pire) the *Latin Tongue decayed, the barbarous Worship was obtruded on the World.*

Answ. This proves a Change in the People, whose Language was spoiled with the mixture of barbarous Terms, not in the Service, which continued the same; it continuing in *Latin*, as it was before that Inundation of Barbarians.

G. B. pag. 122. *We know that for the first seven Centuries the Christian World abhorred Images.*

Answ. In what Age did S. Gregory the Great live? Sure within the first seven Centuries. And he (*Lib. 7. Epist. 109. & Lib. 9. Epist. 8.*) rebuked *Serenus* Bishop of *Marseilles* for casting them out of the Church. Was not S. *Austin* within the first seven Centuries? He (*Lib. 1. Consens. Evang. cap. 10.*) speaks of the Pictures of Christ, and the holy Apostles S. *Peter* and S. *Paul*. Thus I have pass'd your three Instances to prove a Change in the *Faith* of the Church: which you usher in with that emphatical Term, *We KNOW*. If you have many other such Points of *KNOWLEDGE*, for the Diversifement of the Learned World, I wish you to publish them. I am persuaded few besides your self know such things; most know them to be false.

C H A P. XXXI.

Revelations and Miracles.

G. B. **T**HE Papist Church pretends to Revelations for some of her most doubtful Opinions; which are the Visions and extraordinary Inspirations of some of their Saints, from which they vouch a Divine Confirmation to their Doctrin.

Ans. If you know of any Decree made in matter of Faith, upon a private Revelation, shew it. Till you do so, I will not believe it. S. Tho. 1. p. q. 1. a. 8. ad. 2. absolutely excludes all private Revelations from grounding Faith. *Innititur Fides nostra revelationi factæ Apostolis & Prophetis; non autem revelationi, si qua fuit aliis Doctoribus facta.* "Our Faith relies on Revelations made to the Apostles, and Prophets; and not on such as are made to other Doctors.

G. B. pag. 124. S. Paul being put to glory of Visions and Revelationt, was to run back fourteen Years for one.

Ans. S. Paul says, that he had fourteen Years before that great Revelation; but he never said he had no others, either before, or after. And that Revelations were not so extraordinary in his Days, as you think, not only amongst the Apostles, but even amongst ordinary Christians, you may learn out of S. Paul, 1 Cor. 14. 30, 32. *If any thing be revealed to another that sitteth by, let the first hold his peace, for you may all Prophecie*
one

one by one, that you may all learn, and all be comforted. And the Spirits of the Prophets are subject to the Prophets. And can you think the Apostle should have no Revelation for so many years, when the meanest Christians had them, even in the middle of their publick Assemblies, where they met with so many Distractions? What will you say to excuse your Ignorance, if other Revelations made to S. Paul, be recorded in Scripture? Now so it is: For, 1. A Macedonian (*Act. 16. 9.*) appeared to him. 2. Our Lord spoke to Paul in a Vision, (*Act. 18. 9.*) Nay, the very place you cite to prove your Error, confutes it: for he says, *Lest I should be exalted above measure through the abundance of Revelations, there was given.* 1 Cor. 12. 7. He had then REVELATIONS, nay, abundance of Revelations. See how carelessly you read, how ill you understand, and how negligently you write out of Scriptures! for you are certainly convinced, that when S. Paul spoke of that one, he did it, not because he had been favored with no other, but because that was a singular favor, and as such esteemed. But I dispute seriously against a Man, who regards not what he writes.

G. B. pag. 124. *Are they not credible Stories, of Christ's appearing to some of their She Saints, and kissing them, being married to them, &c.*

Ans. I doubt not but you, and your Brethren, think this Folly. S. Paul says as much of such as you, 1 Cor. 2. 14. *Animalis homo non percipit ea, quæ sunt spiritus Dei; stultitia est enim illi,*

Et non potest intelligere, quia spiritualiter examinatur. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Of such, as the English Ministers, S. Paul speaks, who are by him declared incapable to judge, yet will be still judging of the secret workings of the Holy Ghost in those Souls, which he makes his Temples, in whom he lives, and they in him: which things seem folly to you, because you have no experience of them, and probably never made an hour of *Mental Prayer* in all your Life, nor know how to make it. Hence you speak evil of things you know not, Jude v. 10. It would be more to your Credit to omit those things, than by speaking of them, discover so shameful an Ignorance. The best Advice I can give you, is that of Job to his Friends, *To be silent, that you may seem wise*, Job 13. 5.

But Christ *kissed them, and married them*. This scandalizes your chaste Brethren, who cannot hear of *Marriage*! and Mr. Brevint surmised God knows what *unclean Spirits*. I cannot appeal to the Conscience and Experience of any of the whole Ministry, for the reality of what you deride; for I think there never was granted to any of you such Favors. Yet to free you from fear of Illusions (in those Visits) from bad Spirits, know, (and I wonder any one, who reads the Scripture, can be ignorant of it) that there is a *Spiritual Contract* betwixt Christ and the Church; Item, betwixt him and every pious Soul;

Soul ; That this *Contract* is called a *Marriage* ; That on this score the Sins of such Souls against their Spouse are called *Adulteries*, and themselves *Adultereſſes*. If you have any Remembrance, theſe Hints will bring to mind a number of Texts of Scripture, which deliver what you ſcoff at. The whole Book of *Canticles* (or *Solomons Song*) celebrates that adorable *Nuptial Solemnity*. The very firſt words of it are, *Oſculetur me oſculo oris ſui*, Cant. 1. 1. *Let him* (or may he) *kifs me with a kiſs of his mouth*. The Church, and every pious Soul, demanding as a ſingular Favor of her Spouſe that Bleſſing ; which when granted to ſome, ſcandalizes you, modeſt Man, ſo different are your Sentiments in Spiritual things, from thoſe of the Holy Ghoſt, who ſays, (Cant. 1. 3.) that the Soul ſhould receive that favor, ſhe at firſt demanded, and yet not be deſpiſed. You deſpiſe them all as *Forgeries*, *Dreams*, *Effects of Melancholy*, or *Hysterical Diſtempers*. What is *Blasphemy*, if this be not ? Our Lord forgive you, for you know not what you ſay.

G. B pag. 124. *The Inſpirations of Holy Writers, on whom we found our Faith, was proved by Miracles.*

Anſ. We build not our Faith on any of theſe *Revelations* you ſpeak of ; to this Hint is nothing to the purpoſe. If we did, *Miracles* are not here wanting, viz. The change of *Mens Lives* either from good to better, or at leaſt from bad to good : which ſufficiently proves the goodneſs of the Spirit appearing, above all your frivolous

volous Exceptions. And if other Miracles are necessary, those are many times granted too.

G. B. pag. 126. *Was it not a worthy piece of the Angelical Ministration, for Angels to go trotting over Sea and Land, with a Load of Timber and Stone of the Virginal House to Loretto.*

Answ. Whether they trotted, or ambled, I doubt not, but that piece of Ministration was more pleasing to those Blessed Spirits, than to attend the protection of Men, who spend their Strength of Body and Mind in offending God, by *impugning known Truth*. Sin I know they abhor ; other things are indifferent to them ; and all are welcom, when commanded.

G. B. pag. 128. *The Miracles of Rome are not heard of till some Ages, at least Years, be past.*

Answ. This is not true. They are all very strictly immediately examined by Authority from the *Ordinary*, and then published. See that done at *Gant* upon *D. Mary Minshall*, approved by the Bishop shortly after it past.

G. B. *ibid.* *It is the Interest of Rome to have them all believed, without once questioning them.*

Answ. Rome has no Interest, but that Truth find place, and God be glorified. If you consider how strictly those of the *Portuguese Nun* were examined, and how sincerely the Cheat was published, you will acknowledge, that our Church doth not countenance any Deceit in this, nor think it her *Interest*, that all should be believed.

G. B. *ibid.* *How comes it, that in Heretical Coun-*

Countries, where there is more need of those Miracles, and where they might be more irrefragably proved, if true, none of those mighty Works do shew themselves forth?

Answ. How comes it, that when the Scribes and Pharisees demanded a Sign from Heaven, our Saviour refused it? *An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it.* Mat. 12. 39. It is presumptuous for you, or any other, to prescribe Rules to God Almighty's Providence, which is never wanting in what is necessary, and we ought not to expect things unnecessary, to pleasure our Curiosity either in Nature, or Grace; which he grants when he pleases, but not always. Now Miracles are very efficacious Means, but not the only Motives to bring us to Faith, and by consequence not absolutely necessary. The Apostle had a Power to work Miracles, and had a great proportion of Learning, yet he used neither for Conversion of the World, when worldly Men demanded it. *Judæi signa petunt, Græci sapientiam querunt. Nos autem prædicamus Christum Crucifixum, Judæis quidem scandalum, Gentibus autem stultitiam.* 1 Cor. 1. 22. *The Jews require a sign, and the Greeks seek after wisdom.* And did he work Miracles to satisfy the one, or use Human Wisdom to work on the other? No, *But we preach Christ crucified, a scandal to the Jews, and folly to the Greeks.* Both tempted God, as the Scribes did, and you do: and neither obtained what they demanded. Indeed, those that will
shut

shut their Eyes to all other Motives, would easily baffle the conviction of Miracles, either saying they are natural Works, or attributing them to Magick. You see how the Cure of the blind Man, born so, was tossed, (*Joh. 9.*) and how casting out Devils (*Luc. 11. 15.*) was attributed to their Prince, *Beelzebub*.

G. B. pag. 133. *My greatest Quarrel at these Forgeries of Miracles, is, that the People are taught to believe them and the Miracles of the Gospel, with equal certainty.*

Answ. If this be the only ground of your Quarrel, we shall quickly agree; for I do not believe them with equal certainty. We are bound to believe with *Divine Faith* each Miracle related in the Gospel, but not so those contained in Ecclesiastical History, how authentic soever.

C H A P. XXXII.

Whether all Mysteries of Faith ought to be common?

G. B. **T**H E R E are no secret Doctrins in our p. 121. Faith, which must be kept from the Vulgar, whereby the Pastors of Christendom may have possession of their Souls.

Answ. Here you smell another Popish Design, of which none, but your Party, ever dreamed, of which we cannot be accused (suppose it were true)

true) without reproach to the Apostles, whose Example we follow in this, if we practise it: which in some sort seems unavoidable, considering the weakness of Men, with which we must comply as much as we can, without withdrawing any *Saving Truth*.

Our Body by certain degrees grows up from the Dimensions it is born with, to its full Stature: and our Mind, from its native Ignorance successively passes to Knowledge. Give *Archimedes* his Works to a Novice in *Mathematicks*, he will not be the better for them. He must be first prepared to receive benefit by them, by passing *Euclid's Elements*. The same of other Sciences: and one may learn to read *Hebrew* without *Points*, without learning his *Aleph, Beth*, as well as he may learn the *abstruser Conclusions* of any Science, without learning its *Rudiments*.

Faith differs from all other Sciences in its Object, that is, God's Veracity, but agrees with them, that it requires some time to be brought to its full perfection. It contains many Assents to several Mysteries, or Articles, to whose understanding we cannot attain at one hearing.

Nay, each Article requires some time; so that as the material Sun chases away the obscurity of the Night by degrees, rising on our Horizon: so doth the *Sun of Justice* successively enlighten our Soul. This *encrease of Faith* the Apostle demanded of our Saviour, *Luc. 17. 5*. To this the Prince of the Apostles exhorts, *De-*
fire

sire the sincere Milk, that in it you may grow.
 1 Pet. 2. *ὡς ἐν αὐτῷ αὐξήσῃτε* not as your English Translation hath it, that you may grow thereby; as if our Growth were only by Faith in other things, when it is in Faith it self.

Milk is frequently taken in Scripture by a natural, and very proper Metaphor, for the first Rudiments, or necessary Principles of Faith, communicated to Catechumens, or Beginners, who being young, and as it were Infants in Christ, were not capable of more abstruse Mysteries, which are called *solid Meat*. So to Babes Milk is given, till by use of it they get strength to digest *solid Meat*. This Method the Apostles used, 1 Cor. 3. 1, 2. *I, brethren, could not speak unto you, as unto Spiritual, but as unto carnal, even as babes in Christ; I have fed you with Milk, and not with Meat, for you were not able to bear it, neither yet now are ye able: for you are yet carnal.* Here you see, Sir, a whole Church, a noble Church, kept for a long time to her Milk, because her progress in Spirituality, did not answer to the time of her Conversion.

A like Conclusion may be drawn from a reproach made to the ancient converted Jews, Heb. 5. 12. *When for the time ye ought to be teachers, you have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongs to those that are of full age,*
those

those, who by reason of use, have their Senses exercised to discern good, and evil. Thus the Apostle dealt with *Babes in Christ*, but to *Proficients* he discovered greater Mysteries; *We speak wisdom amongst the perfect*, 1 Cor. 2. 6. And because he thought the *Thessalonians* were such, he prayed hard daily, that he might see them again, that he might compleat what was lacking in their Faith, 1 Thes. 3. 10. Now whether this compleating was *intensive* or *extensive*, by adding new Mysteries of Faith, or a more ample Explication of what they knew before, is not material.

This will help us to understand the meaning of another place of the Apostle, (Rom. 12.) *I say, through the grace given unto me, to every man that is amongst you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the MEASURE of Faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members of another. Having then gifts according to the grace which is given us, whether prophecy, ministry, &c. Faith is distributed, you see, to all the Church, yet not to each Member alike; but to each one HIS MEASURE, proportionable to his Capacity, and the Place, or Function he is called to. Which Similitude he uses in a like Sense, 1 Cor. 12. and Ephes. 4. 7. And had you taught your Disciples as the Apostles did theirs, to be content with their measure of Faith, there had not been*
 10

so many Sects in the World; who pretending to the *fulness of Faith*, of which they are not capable, have lost both *Faith* and *Charity*.

You see, Sir, whose Example we follow in this, *viz.* that of the Apostles. So if there be any design of *Ambition* to ground it, the Apostles are guilty of it, not we. *Orig. contr. Cels. l. 1. p. 7.* says, all Christians were not acquainted with all revealed Truths, only the most necessary Points were communicated to all. And *l. 3. p. 122.* he confirms that Practice with the Example of Christ, who spoke in Parables to the Multitude, and explicated them to his Disciples, *Mat. 13. 11.* *S. Basil, lib. de Spir. Sanct. cap. 27.* Discoursing of the Institutions of Christianity, divides them into two Parts, τὰ κηρύγματα, and τὰ δόγματα. The first might be familiarly Preached to all δημοσιεύσθαι: the others were ἀπορρήτα, not commonly to be divulged. *Tertulian, lib. de Praescript, cap. 25. pag. 335.* blames some Hereticks, who pretended to ground their Errors on *Traditions* obscurely delivered by the Apostles; and on that occasion seems to disown any Doctrin taught in private. But in the following *c. 26. p. 336.* he expicates his meaning, which was to reject only such *clancular Traditions*, as should be contrary to the Word, or Doctrin publickly Preached. And we say the same.

G. B. pag. 132. *These are Practices far different from the Method of the Apostles in Preaching the Gospel, who withheld nothing of the Counsel of God from the People.*

Ans.

Answ. Those words are taken out of that Speech of *S. Paul* to the *Elders* of the Church of lesser *Asia*, Act. 20. 27. which you by a gross Mistake say were the *People*; as if the Holy Ghost had made *the People Bishops to Govern the Church of God*. Now if the *People* Govern, who are Governed? You are hard put to it, to find Reasons against us, when you are forced to such wretched Shifts. Know then, (which I wonder any one who reads with attention that place can be ignorant of) that those to whom *S. Paul* spake there, were *Bishops*, to whom by reason of their Office, a *larger measure of Faith* was due: to them *the whole counsel of God was made known*, to be communicated to others, not promiscuously to all; *but to faithful men, who might be able to teach others.* 2 Tim. 2. 2.

Now tho' according to the Practice of the Apostles, the *People* amongst us are not made Teachers, Pastors, Prophets, and Apostles, yet all, even to the meanest Artisan, have *Instructions necessary to Salvation*: What they are bound to *believe*, what they are to *hope* for, and what to *doe*; And what need of more?

If any amongst us will undergo the labor of Studies, the greatest Mysteries of our Faith are obvious to him: Our Scriptures, our Councils, our Decretals, our Fathers, our Ecclesiastical, and Prophane Histories, our Divines, and our Philosophers, are extant in our Stationers Shops; as well for the use of the meanest Christian, as of the Pope, Cardinals, or Bishops.

What is then concealed from them, which may ground your Accusation?

Our Procedure in this is so connatural, that I am persuaded it cannot but be your own Practice. The *English Church* hath drawn to some few Heads those Points of Faith which she thinks necessary to Salvation, and delivers them to all in her *Catechism*. As for the others contained either in the *Bible*, or in the *Nicene* and *Athanasian Creeds*, or in the four first *General Councils*, she leaves it to her Children to seek them out themselves, if they have will and convenience, or to receive them from their *Ministers*: and I do not see how any *Governors* of a Church can proceed otherwise. Dare you blame this in your *Mother Church*? Why then should you condemn us for it?

G. B. pag. 133. *Matters of Interest are the constant Subject of their Studies and Sermons; whereas others, of the greatest Laws of God are seldom minded.*

Answ. If you could write this Untruth without blushing, you have no Blood in your Body. To confute you, it will be enough to open any one Book of Devotion, and hear, or read a Sermon. *In malâ causâ non possunt aliter.* August. Your Cause must be very bad, which requires such Untruths to uphold it; and ours very good, seeing you have no Truth to alledge against it.

C H A P. XXXIII.

Faith not dependant on Senses.

G. B. **G**OD hath fitted *Faith*, and framed
 p. 133. *Our Souls so harmoniously, that they
 are congenial one to another.*

Ans. I find you in this Point very much to
 seek, how to own a great Truth, and yet to
 establish a contrary Falshood, which is very
 dear to your whole Party. That *Faith* is above
Natural Reason, and much more above *Sense*, is
 unquestionable. This you own, and so place
Faith on a Throne. Yet something must be had
 against *Transubstantiation*, and nothing occurs
 but from *Sense*. Then you pull down *Faith*, and
 set up *Sense* in her place. *Tanta molis erat san-
 ctum subvertere dogma.* The *Mysteries* about
God and Christ, say you, are exalted above the
 reach of our *Faculties*: But *Reason* it self teacheth
 that it must be so. Here *Faith* is above *Reason*.
 But afterwards, pag. 134. *Our Faith rests on
 the Evidences our Senses give.* Here *Faith* does
 Homage to *Sense*.

Faith is an argument of things which appear not,
 Heb. 11. 1. So that it relies not on *Senses*, for
 its Object doth not appear; nor on *Reason*, o-
 therwise it would be *Science*, if the Reason be
 evident, or *Opinion*, if it be uncertain. So it
 relies only on God's *Veracity*, which consists of
 two Qualities. One, that He cannot be de-
 S 2 ceived,

ceived, being Omniscient; The other, that he cannot deceive, being Good. Neither is possible to God: for to be deceived, is an Error in the Understanding; and to deceive, argues Malice in the Will. So the Assurance we have by *Faith*, is greater than that of our *Senses*, which may be baffled; greater than that of *Reason*, which sometimes is mistaken in its Principles, oftner deceived in its Deductions from them. Thus *God is true*, (Rom. 3. 4.) *and every man a liar*: which latter part imports a possibility of Error in our clearest Operations, whether of *Sense* or of *Reason*.

To say, that *Faith rests on the Evidence of Senses*, (as you do p. 134.) is so contrary to the nature of *Faith*, that both Divines and Philosophers doubt whether the same Object can

* S. Thom. 2.
2. q. 1. art. 4.
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* *be seen and believed*; and generally speaking, deny the possibility of it. And to what our Blessed Saviour said, *Because thou hast seen me, thou hast believed*, Joh. 20. 29. They answer with S. Gregory, *Alind vidit, alind credidit; He saw a Man, and believed him to be God*.

To what purpose then are *Miracles*, if *Faith* doth not rely on them? *Ans.* To dispose our Understanding to receive with attention and submission the Word of God, by shewing it was God who spoke. And when Christ appeals to his Works: (*If I do not the Works of my Father, do not believe me; but if I do them, if you will not believe me, believe the Works*, Joh. 10. 38.)
he

things are as they appear to us : for we cannot believe it Midnight when we see clearly the Sun in our Meridian.

Ans. We should not doubt of what God says, who (we are sure) cannot tell a Lye. We perceive daily the Hallucinations of our Understanding. I am sure sometimes my Senses are mistaken, and my Reason corrects them. *All Man is a Lyar*, every knowing Faculty in him is subject to Deceit. God cannot tell me it is Midnight when it is Noon-day, because he cannot tell a Lye: But if God should tell me it is Midnight, and my Eyes should represent to me a luminous Body in the Meridian perfectly like the Sun; I should suspect my Eyes, or guess I saw a Meteor, or that I Dreamed, or Raved, or were yet in a worse Condition. The least, and last of my thoughts would be, that *God told a Lye*; which is the first thought you suggest.

G. B. pag. 135. *Senses unvitiated, fixing on a proper Object, through a due Mean, are infallible.*

Ans. Are they more infallible than God? Are we infallibly certain all those Conditions concur? May there not be more ways to delude our Senses, than are discovered? May there not be some latent defect in the Organ unperceived by us? Or some want in the Mean? Answer to these Questions; and withall tell me, whether you have as great certainty of your Answer to these Queries, as you have of the Veracity of God.

With more colour another may say, that
Faith

Faith cannot be against *Reason* ; and with *Soci-nus*, refuse to believe any thing contrary to Discourse ; and so turn *Antitrinitarian*. I think my self as assuredly certain of that Metaphysical Principle, *Eadem uni tertio sunt idem inter se*, as of any thing I know by Senses ; yet knowing what Christ hath taught concerning the Blessed *Trinity*, I believe that, and explicate that Principle as I can. Why should we not proceed in like manner with our Senses, when they seem to contradict what Christ hath taught ? We are commanded to *put out an Eye, cut off a Hand, or foot*, (Mat. 18. 8, 9.) if it draws us to sin. What shall we do, if they draw us to Infidelity ? Or do you think it unlawful to keep them, yet lawful to follow their suggestions, and deny our Faith in obedience to their Depositions ?

Heap up then your Absurdities, your Impossibilities, your Incredibilities, your Sophisms against *Transubstantiation* to as great a bulk, as your little Studies, and less Discretion will permit, you will only multiply Proofs of the Insolency and Folly of the *Reason of Man*, which dares enter the Lists against the *Truth of God*.

G. B. pag. 136. *It is little less unconceivable, to imagin, that a Man of no eximious Sanctity, nor extraordinary skill in Divinity, should have the Holy Ghost at his command, that his Decrees must be the Dictates of the Spirit.*

Answ. I pass that disrespectful Expression, *Having the Holy Ghost at his command* ; no Catholic ever spoke so. Do you think the Assi-

stance of the Holy Ghost (whence flows all Jurisdiction both Spiritual and Temporal) is restrained to only Saints, and Learned Clerks? Doth Prelate and Prince lose their Jurisdiction by every mortal Sin? Was *Amos* the Shepherd a great Divine? Were *Salomon* and *Caiaphas* great Saints? Were the Scribes and Pharisees such, whose words all (*Mat. 23. 2.*) were commanded to obey at the same time that they were warned to avoid their Actions? And that I may give you an Instance proportionable to your Objection, of an irrational Creature to an unreasonable Doubt, what say you to *Balaam's* Ass? Was he either Saint or Divine? He rebuked his Master for his iniquity, speaking with man's voice, and forbad the madness of the Prophet. 2 Pet. 2. 16. God grant he cure all amiss in you.

Know, Sir, that Jurisdiction, Gift of Miracles, Tongues, Prophecy, and all those Graces, which are called *Gratis data*, and regard the sanctification of others, not of the Person to whom they are given, have no connection with any Personal Sanctity in their Subject. *S. Thom. 1. 2. q. 111. a. 1.*

C H A P. XXXIV.

Mr. G. B. his Intention in his Books, and his Meekness to Catholics.

G. B. **T**HUS far I have pursued my Design, in the Tract whereof I have not been void of a great deal of Pain and Sorrow: for what Pleasure can any find by discovering so much Wickedness. God is my witness, how these thoughts have entertained me with horror and regret, all the while I have considered them: And it is not without the greatest antipathy to my Nature imaginable, that I have paid this Duty to Truth.

Answ. Here you give a very artificial Confirmation of all you had said before: That you undertook this Task with great Reluctance, and carried it on with Grief and Sorrow; Vouch God as Witness of the truth of this, suspecting, I suppose, as you had reason, your bare Word would scarce be received, whilst so many pregnant Proofs stand for the contrary.

For First, Your Religion doth not inspire such a Spirit of Mortification, as to engage her Children in painful and sorrowful Actions, for any time at all, much less for so long a time as is necessary for composing a Book of so various Matter. And for your Person, I do not hear that you seek so much occasions of Grief.

Secondly, Those who with sorrow and unwillingness think of others Faults, avoid those usually,

usually, and entertain others of their Vertues. *Content* is the thing all Men commonly seek, even in their Grief. They decline contristating Objects, and sometime seek a freedom from them by a cessation from all rational Operations, preferring the sottish, stupid, senseless Condition of a Beast, before the rational, but irksome thoughts of displeasing Objects; as is too common in *England*, if I am not mistaken: But that a Man, who may divertise himself, or find Employments pleasing, should trouble himself with what passes in *Jamaica*, or *China*, or *Rome*, which concerns him not, is very unusual, and almost incredible.

Thirdly, Those who are truly sorry for their Neighbors Faults, do not easily entertain false Reports of them; Are unwilling without pregnant Proofs, to harbor any bad Opinion of them, or give credit to bad Reports concerning them; In fine, shew in their Actions the truth of that saying, *Charitas non cogitat malum*, 1 Cor. 13. 5. *Charity thinks no evil*. You on the contrary take all malicious Reports against us, as true, altho you either knew already, or with a little labor might have known the wrong done us, in them; for as for the greatest part of your Difficulties, they are such as have been Answered over and over.

Fourthly, You feign things your self, which no body ever dreamt of, and are in themselves most untrue. As what you say pag. 133. *The Subject of our Sermons and Studies are Matters of Interest,*

Interest, and not the Laws of God. Nay, when the things themselves are not blame-worthy, you calumniate our *Intentions*, seeking into our Hearts for matter to fix a Calumny on. And can any body persuade himself, our Errors and Faults afflict you, when you labor so hard to find them? And feign them your self rather than miss of them? I cannot tell to what better to compare this Proceeding (if your Grief were real) than to Children, who having drest up a Puppet, fancy it sick, then dead, and then fall a crying, as if it really were so.

Fifthly, Your manner of Writing is too artificial for Grief: it is not so serious and grave as those are which that Passion dictates. It is sarcastical, insulting, sharp, biting, in a word, satyrical, no sign of mercy, compassion, bemoanings, bewailings, &c. but only when you call to mind your Text, or strive to get your Readers Favor, by pretending to grieve for our Faults: So that, did you not tell us of it, we should rather guess any other Passion predominant in you, than that of Grief. We find many clear Signs of *Pride, Emulation, Hatred, Contempt, Anger, Disdain, Jealousie, Fear, &c.* and but few of Sorrow.

Lastly, This very Protestation gives an occasion to suspect your Innocency, according to the Rule of the Law, *Excusatio non petita, accusatio manifesta*; An Excuse not demanded, is an evident Accusation. An Apology is always an Answer to some Reproach of a Crime; and when

when no Witness appears abroad, who made that Reproach, it is certainly suspected to be objected by the best Witness, the Man's own Conscience.

Hence, I fear, most indifferent Readers will think, that you never gave greater ground to suspect your Ingenuity, than now. It is a weakness to attend to good Words, when we see bad Actions; to regard *Jacob's* Voice, when we feel *Esau's* Hands. You very religiously call God to witness, but I believe he will scarce confirm your *Deposition* with a *Miracle*.

But *Intentions* are secret, known only to the *Searcher of Hearts*, it is a rashness for any to pretend to know them even by Conjectures. And altho you presume to discover the *Designs* of Men dead many Ages ago, yet I will not imitate you in that Rashness, by pretending an Insight into your Heart, how great soever may the ground be for a guess. I will not *return evil for evil*; I will be as civil, and favorable to you, as I can: I admit you thought you said *True* when you writ this, and that if you deceive us, it is after being deceived your self: for altho you spoke an *Untruth*, (as these alledged Reasons do prove) yet you did not tell a *Lye*, which consists in a will to deceive others. As for *Untruths*, the honestest Man in the World may tell them, no *Honesty* exempting him from mistaking things of himself, or being misinformed from others; and so he may tell an *Untruth*, without prejudice to his *Reputation*.

Now

Now this possibility of Mistakes, and Error, reaches to our Hearts, which are hidden not only from our Neighbors, but even from our selves, whilst we take Thoughts for Resolutions, and transitory Purposes for settled Designs.

S. Greg. l. 1. Pastor. c. 9. *Sape sibi de se mens ipsa mentitur, fitque ut aliud in imis intentio supprimat, aliud tractantis animo superficies cogitationis ostendat: & fingit de bono opere amare quod non amat, de mundi autem gloriâ non amare quod amat.* Our Soul is often deceived by her self, says S. Gregory. What swims on the surface of the Mind, is far different from what lies at the bottom of the Heart, (which hath the main part in our Actions) some are entirely possess'd with the love of the Vanity of this World, who think they love God. So that God alone knows amongst all those Affections we have in our Wills, which is predominant; and as for our selves, we are often mistaken, and, as Thomas à Kempis says, think we are moved with Zeal, and it is only Passion which transports us. *Sape passione movemur, & zelum putamus.*

You had then two Passions in your Soul, when you writ this Book, the one swimming on the surface of your Mind, (as S. Gregory speaks) of Grief for the supposed Errors of the Catholic Church. The other hidden at the bottom of your Heart, of Hatred of Papists. The first enabled you to make your Protestation; The second (except in some very few places) governed your Intention. Now to your Meekness.

G. B.

G. B. pag. 141. *I am none of those who justify rage or bitterness against those in Errors. And pag. 155. We abhor the Doctrin of cruel persecuting of any for their Consciences : The utmost that we allow of, or desire of that nature, being the driving from us those who do so disturb us.*

Answ. Wonderful meek, sweet, and charitable ! As if *Banishment* from our native Country *England*, of such a number, as embrace the Communion of the Catholic Religion of all Conditions, were an inconsiderable Punishment ! If you deal so with those, whom you pity, what will you do with those, for whom you have some *Bitterness*?

But why must all, who profess the Catholic Religion, be banished? Because say you, *they disturb you.* It seems a dangerous business, *to disturb a Scottish Minister*, which deserves Banishment of all Yeomen, Gentlemen, Squires, Knights, Baronets, Barons, Vicounts, Earls, and others, who are Catholics. What will be your Verdict against me, in case you think this Book *disturb you* ? What torments will be sharp enough, and what Gibbet high enough, to satisfy for this Crime, on an obscure Man, when for the like so many illustrious Persons are Sentenced to Banishment ?

G. B. pag. 142. *My design is to provoke Pity, rather than Wrath, and Tears more than Flames, towards those deceived Multitudes, that we may Pray for them, rather than Rail at them.*

Answ. If so, never was Design worse handled.

G. B.

G. B. pag. 143. *I shall not search into the depths of the Mercies of God, how far they may reach any of that Communion. None alive is more willing to stretch his Invention for finding out Grounds to fix his Charity on, than my self: But all I can devise falls short.*

Answ. Your *Meekness* discovers it self more and more. Before you proposed our *Banishment* from the Country, which God appointed us for this Life, by ordering in it our Birth; now you banish us from Heaven, our true Country: So that in the midst of your Kindness, you design us the Punishment of *Cain* in this World, and that of the *Devils* in the next. Is this all the effect of your *stretched Invention* to find Grounds for your *Charity*? What Destiny would you have read us, if you had not *stretched* it out?

Seeing you give this occasion (if your Protestation be sincere) you cannot be offended, that I help your *Invention*, by shewing a Ground for your Charity to fix on, by alledging those very probable Reasons, why Catholics do not embrace your Communion.

C H A P. XXXV.

Reasons, why Catholics do not embrace the Communion of the Protestant Church.

OUR Blessed Saviour (*Mat. 7. 15.*) warns us to beware of those who come to us in
sheeps-

sheeps-clothing, but are interiorly ravenous wolves ; and gives us a sign to know them by, *their works.* Catholics considered the Works of the first Reformers, and by them judged of their Persons, whether they were *Sheep, or Wolves.*

Imprimis, They had a great Motive to suspect the whole *Reformation,* because the occasion of it was evidently reproachful. In *Germany,* *Luther's* Motive was Emulation betwixt his Order, and the *Dominicans,* and Envy, that these later should have the Preaching of the Jubilee. In *England,* Lust began it under *Henry VIII.* and Avarice, and Pride compleated it under *Edward VI.*

By whom was it most hotly embraced, and promoted ? By Apostates, in whom the Flesh prevailed over the Spirit : and the first Step they made, was shaking off the Yoke of Obedience to their lawful Superiors, to become *Independant.* This is one Sacrilege, which was accompanied with two others, breaking their Vows of *Chastity* and *Poverty.*

What Motives did they use, to draw People to joyn with them ? Propose Liberty from all Ecclesiastical Laws, that were any way burdensom, or contrary to Sensuality, as Fasting, Praying on certain Days, Penances, &c. freeing Men from the Obligation of Divine Laws, by teaching they were impossible, and rejecting some of them in particular, as that for *Confession.* Indulging Sensualities, trampling on all that seemed burthensome, under pretence of *Christian Liberty.* What

What Effects followed the *Reformation* ? A neglect of God's Counsels, an insensibility of his Inspirations, a contempt of Religion, an unwillingness to be Ruled, Rebellion in Church and State, a losing of the Spirit of Prayer, a slighting of all good Works, and an entire abandoning themselves to bad ones ; The Light of the Gospel promised, and that darkned with irreligious Interpretations ; The Word of God held forth, and a great part of it cut off ; A Reformation pretended in the Church, and the Church robbed of its Revenues ; The Church-Worship purged, and the chief Action of it, *Sacrifice*, abolished ; The Glory of God promised, and his Sacred Name by Blasphemy prophaned ; *Faith* so commended, as by it *Hope* was destroyed by *Presumption*, and *Charity* by *Schism*. In fine, if any thing like Zeal appeared in the first Times of Reformation, it shewed it self by Avarice, Rapine, Sacrilege, Pride, Dissensions, Schisms, Rebellions, Incontinences, Drunkenness ; in a word, Libertinism. Which the sincerer part of your Communion deplore with true Tears ; not with such as you shed for our Errors. If these are *works of sheep*, what are the *works of wolves* ? And if by *works we must judge of men*, what could they say of these *Reformers* ?

Let us lay aside what is past, and look on what is present. Is it not true, that tho' you talk much of Christianity, yet all Marks of it seem blotted out of the Lives of your Flock ? That there never was more Impurity in Marriages,
T more

more Corruption in Families, more Debauchery in Youth, more Ambition amongst the Rich, more Pride amongst the Gentry, more Dishonesty in Commerce, more Sophistication in Merchandises, more Deceit amongst Tradesmen, more Intemperance amongst all ? That Fornication is thought a Peccadillo ; Adultery, good Fortune ; Chastity, a Reproach to the Sex ; Cheating and Treachery, Court Vertue ; Impiety and Libertinism, Strength of Wit ; Oaths and Blasphemies, Ornaments of our Language ; Perpetual Gaming, a lawful Divertisement for Men ; Contempt of their Husbands, Neglect of the Education of their Children, and of the Care of their Families, a Privilege of Women who have some advantage of Birth, and Fortune ; And Drunkenness, for all who have Time and Money to cast away ? The prodigious numbers of Houses designed for Tippling, is a sufficient conviction of the greatness of this Vice : there be more in *London* alone, than in any ten Catholic Towns in *Europe*, and probably more than served the whole Kingdom in Catholic Times ; which are so many Nurseries of Idleness, whence all Vices flow ; and the thriving Condition they all live in, shews which way the Riches of the Nation go, and on what their Hearts are settled.

You will say these are Faults of the *Reformers*, but not of the *Reformation*. But in this you are mistaken ; for it comes from the very substantial Parts of your *Reformation* : so that
if

if any do well, it is to be attributed to the goodness of their Nature ; if ill, it is to be charged upon your Religion, which hath retrenched, on several Pretences, almost all Helps of Devotion.

Christ, to apply to us the Merits of his Passion, instituted seven Sacraments, which are Administred in the Catholic Church. To regenerate us, *Baptism* ; To strengthen us in Faith, *Confirmation* ; To nourish our Souls, *Eucharist* ; To restore us to God's Grace, if by frailty we have lost it, *Penance* ; To prepare us for a Passage to the other World, *Extreme Unction* ; To confer Grace necessary for a Churchman or a Married Man, *Order*, and *Matrimony*. Of those you have cut off five ; and of the two remaining, that of the *Eucharist*, which Christ said was his *Body* and *Blood*, you make only a bit of Bread, and a Spoon-ful of Wine.

The Catholics have every day the unbloody Sacrifice of the Altar offered, at which they can assist ; they are taught that *Mass* is composed out of the Law, and Prophets, the Gospel, and Canonical Epistles ; That it is a Summary of the Life of Christ, and Commemoration of his Death ; That when they see the Sacred Host elevated, they must call to mind his Elevation on the Cross for their sakes ; and that they must offer him, and themselves with him, to God the Father, as S. *Anst*in teaches us, *lib. 10. de Civit. Dei, cap. 20.* This daily Sacrifice you have cut off, having something in Cathedrals on

Sundays, in other Churches seldom. So the whole Week in all Places, and a great part of the Year in most Places, passes with out that great Exercise for your Devotion.

Ceremonies in Divine Service are necessary to fix our Fancy on the things in hand, and to help to raise our Soul to God. This they do first by their Signification, as knocking our Breast is a sign of Grief, and Contrition; Kneeling and Bowing, of our Adoration of God; Lifting up our Hands and Eyes to Heaven, of raising our Wills to God, &c. They likewise increase within us those Dispositions they signify, by a sympathy betwixt the Soul, and Body. These you have retrenched, as Superstitious, which hath opened a Door to the Contempt of your Holy Service, and Places, where it is celebrated, to which many of you shew little more Respect, than at other Civil Actions; nay, many would not enter into a Friend's House with so little Respect as they shew, entring into the House of God.

G. B. pag. 135. *Religion consists in few things.*

Ans. Tis true, nay it consists in one thing, (as to its perfection) *The Love of God above all things.* But what then? Are helps to stir up that Love of God to be neglected? It is Pharisaical to place our Confidence in the Ceremonies, or consider them as the Substance of Religion; but to look on them as its Ornaments and Means to stir up, and strike good Purposes deeper into our Hearts, why should it be disliked? The
wiser

wiser of your Brethren in *France* acknowledge, and bewail the want of them ; so will you, if you consider it well.

Catholics have an unquestionable *Ordination* : for if we have none, yours must fall to the ground, you having received yours from us. Yours is not only questionable, but questioned actually, and with seeming probability denied by Catholics. 1. For want of a due Minister, a Bishop. 2. For want of due Matter and Form. 3. For want of due Intention ; for your Bishops owning no *Sacrifice of the new Law*, could not intend to confer a Power to offer *Sacrifice*, which is essential to *Priesthood*. They were confirmed in their opinions of your want of *Ordination*, by your owning Communion with those Reformed Churches in *France* and *Holland*, which have no lawful *Ordination* according to your Principles ; your directing yours to their Churches, advising them to receive the Sacraments from them ; and admitting those Ministers to the Ministry among you, without any new *Ordination*. This is confirmed by the constant Practice of the Church of *Rome*, to Ordain all such Ministers of the Church of *England*, as being admitted to the Communion of the Catholic Church, desire to enter into Holy Orders. She (*the Church of Rome*) condemns Reordination, as a Sacrilege, and never practised it. Hence the Priests of the *Greek*, *Armenian*, and *Coptic* Communion, renouncing their several Errors, are admitted to Officiate, without

any new Imposition of Hands in the Church of Rome, because Orders are validly conferred in those several Churches. The *Protestants* would be in a like manner admitted, had there not been a certainty from the beginning of the invalidity, or nullity of their Orders.

To conclude, they had those same Motives to continue in the Communion of the Catholic Church, which *S. Austin* had; which he relates lib. contra Epist. Fundam. cap. 4. *Tenet consensus populorum & gentium, tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata: tenet ab ipsa Sede Petri cui pascendas oves post Resurrectionem Dominus commendavit, usque ad presentem Episcopatum successio Sacerdotum. Tenet postremo ipsum Catholicæ nomen, quod non sine causâ inter tam multas hæreses sic ista Ecclesia sola obtinuit, ut—Apud vos autem, ubi nihil horum est, sola personat veritatis pollicitatio.* “I am retained in the Catholic Church, by the
 “ Consent of Nations, by an Authority begun
 “ with Miracles, nourished with Hope, encreased by Charity, established by Antiquity. I
 “ am retained by a Succession of *Priests*, beginning from *S. Peter* (to whom our Lord, after
 “ his Resurrection, commended the Feeding of
 “ his Sheep) until this present Pope *Innocent XI*.
 “ Lastly, I am retained by the very Name of
 “ Catholic, which with great reason, amongst
 “ so many Sects, this Church alone obtains.

What have you to oppose against such strong Motives, *Scripture*, and the *Gospel*? which if
 clear

clear for you, ought without doubt, to be preferred before all those other Motives. But they found this very *Gospel*, this *Scripture*, pronounce in their favor, and against you. *This is my Body*, says the *Scripture*; *It is not Christ's Body*, say you. *The Commandments of God are not heavy*, says the *Scripture*; *The Commandments of God are impossible*, say you. *A reward is due to our good works*, says the *Scripture*; *No works of ours are meritorious; nay the best are sins*, say you. *Faith without works is dead*, says the *Scripture*, and you commend *Faith*, so as to make all good works be neglected. I grant some amongst you of late, do not so crudely teach some of these Doctrins, being ashamed of their deformity. But you cannot deny, but that they were taught by the first *Reformers*. Which was sufficient to convince the World, that *Scripture* gave no evident Verdict for them; and make all afraid of their *Reformation*, who had a care of their Souls.

C H A P. XXXVI.

Greater Exercise of Piety amongst Catholics, than Protestants.

Baptism is given validly in both Churches, but with this difference, that we retain the ancient significant *Ceremonies* instituted by the Apostles, or at least in Apostolical Times, which may be proved out of *Tertullian*, *S. Cyprian*,

an, S. Ambrose, S. Jerom, S. Austin, and S. Denys : you have retrenched all, save only the Sign of the Cross. And (*O judicium! This is the Finger of God*, Exod. 8. 19.) the peevish, refractory, stubborn Children of your Church, have wrangled with her about that, and with the same Reasons, as she had done with her Mother the Roman Catholic Church : so visibly hath God meted unto you your measure, Mat. 7. 2. and punished you by your sin. Sap. 11. 17:

As ours come to the use of Reason, a new Sacrament expects them, *Confirmation*, which is the same mentioned so frequently in the *Acts*, of giving the Holy Ghost by Imposition of the Apostles Hands, (*Acts* 8. 17.) which arms them against visible, and invisible Enemies, with the Spirit of Fortitude to profess their Faith. Of this *Protestants*.——

We find in every Church *Malachy's* Prophecy fulfilled, (*Mal.* 1. 11) a pure Offering made to God, *Mafs* said. And in Catholic Countries, Rich and Poor, even the meanest Artisans, and Laborers, as Porters, Water-carriers, &c. will steal so much time from their (almost) necessary Rest, as to give half an hour to adore God, and his Son *Jesus* in the Morning, hoping they will bless their Labors all the Day the better for it. O that you did but see with what Attention and Respect they assist at those Divine Mysteries ; how with their Knees on the Ground, their Eyes on the Altar, their Heart in Heaven, they accompany the Priest, and with him

him jointly make that Oblation to God, with what Sentiments they adore Christ present, and desire him to appease his Father's Wrath, for their Sins, by the Merits of his Passion; and preserve them from offending anew that Day, and to bless that Days Actions! What do *Protestants*? As soon as they are up, they have their Hand in the Cupbord, & in the Cup their Nose.

Have any by mortal Sins shut against themselves the Gates of Heaven, which the Passion of Christ opened; they stir up a real Sorrow for that Offence of God, purpose Amendment, and with these Dispositions address themselves to a Priest, with a Resolution to follow his Advice, and perform what he shall enjoyn. They discover to him all the wounds of their Soul, their most secret and most reproachful Sins, as to God himself, whose Vicegerent he is, being assured of an inviolable Secret, (and it is doubtless a perpetual Miracle, that amongst so many thousands of Priests, not one should be found faulty in this Point): They hearken to his Advice, accept his Penance, to Fast, Pray, give Alms, visit Prisoners, serve Poor in Hospitals, or the like, according as the Condition of the Penitent permits: Then receive Absolution in vertue of the Power given by our Saviour to Priests, *Joh. 20. 23.* The Effects of this Sacrament are Remission of Sins past, avoiding others, making Restitution, if any thing hath been taken (as some *English* in *France* have experienced.) In fine, a newness of Life. Of all this,

this, what is in use among *Protestants*? Nothing.

Are they judged fit to approach the Divine Table, they do it with a *lively Faith*, believing it is the true, real, and substantial Body of Christ, with his Blood, and Divinity, *per concomitantiam* (Concil. Trid. Sess. 13. cap. 13.) by reason of the inseparable Union betwixt them. With a profound *Humility*; professing with the Centurion, (*Luc. 7. 6.*) their unworthiness to receive their Lord, and desiring him to make them worthy. And with a *Love* proportionable to that Christ shewed by instituting this Sacrament. What do *Protestants*? Sometimes, something: for their Ministers distribute a Morsel of Bread, and a Sup of Wine, and they may expect to meet only with Dispositions proportionable to those *Beggerly Elements*.

Amongst us, *Is any sick?* He calls for the the Priests of the Church, they pray over him, anointing him with oyl in the Name of the Lord, that the Prayer of Faith may save the Sick, and God may raise him up, (in case it be for the Glory of God, and the good of the Patient) and if he have committed Sins, they may be forgiven him. *Jac. 5. 14, 15.* Thus in an Apostles words I have delivered our Practice in Administring the Sacrament of *Extreme Unction*. Of which *Protestants* nothing.

Besides *Mass*, which all hear every Day commonly, three times a day a Bell rings, to mind us of the Incarnation of the Son of God,
and

and move all with an Act of Faith, to acknowledge it, and return God thanks for it. Of which amongst *Protestants* nothing.

I may conclude this Comparison betwixt you and us, as to the Practice of Piety, with *S. Austin's* words, (*Lib. de moribus Ecclesie. 34.*) very pat to our purpose: *Istis, Manichæi, (Protestantes) si potestis, obsistite, istos intuemini, istos sine mendacio, si audetis, & cum contumeliâ nominare. Istorum jejuniis vestra jejunia, castitati castitatem, vestitum vestitui, epulas epulis, modestiam modestiæ, charitatem charitati, & quod res maximè postulat, præceptis præcepta conferre. Jam videbitis, quid inter ostentationem & sinceritatem, inter viam rectam & errorem intersit. Nunc vos illud admoneo, ut aliquando Ecclesiæ Catholice maledicere desinatis, vituperando mores hominum, quos & ipsa condemnat, & quos quoridie tanquam malos filios corrigere studet. Sed quisquis illorum bonâ voluntate, Deique auxilio corriguntur, quod amisserunt peccando, pœnitendo recuperant. Qui autem voluntate mala in pristinis vitiis perseverant, aut addunt graviora prioribus, in agro quidem Domini sinuntur esse, & cum bonis seminibus crescere, sed veniet tempus, quo zizania separentur.* “Consi-
 “dering them well, see whether, without of-
 “fending against Truth, you can reproach any
 “thing. Compare your Fasts, with ours: your
 “Chastity, your Modesty, and chiefly your
 “Doctrin, with ours; you will presently per-
 “ceive what difference there is, betwixt vain
 “boasting, and sincerity; going the straight
 “way

“ way, and wandring. At present I advise you,
 “ to cease from detracting from the Catholic
 “ Church, blaming the Lives of Men whom she
 “ condemns, and whom she daily endeavors to
 “ correct, as naughty Children. If any of them
 “ with the help of God’s Grace are converted,
 “ they recover in the Catholic Church by Re-
 “ pentance, what they lost by Sin. If any not-
 “ withstanding all these helps to Piety, conti-
 “ nue obstinate in their Wickedness, or add
 “ more grievous Sins to those they have com-
 “ mitted, they are indeed tolerated in the Field
 “ of God, the Church, until the time come de-
 “ signed for the separation of the Cockle from
 “ the good Corn. Thus S. *Austin*.

Glory then as much as you please with the
 lukewarm *Laodicean* Angel, *That you are rich,*
and increased in Goods, and want nothing ; yet as-
 sure your self, that as he, so you *are poor, and*
wretched, and miserable, and blind, and naked.
 Your boasting of the Advantages of your In-
 structions, and Discipline amongst your deluded
 Admirers, is like those Nurses, who wanting
 Milk, entertain their Children with Rattles
 and Bibs, and some insignificant Nourriture. In
 reality there seems to be as much difference be-
 twixt the Spiritual Food Souls receive in the
 Catholic Church and that of *Protestants*, as
 there is betwixt the Nourriture a Child receives
 sucking a Breast stretched with Milk. and that
 he gets by sucking a moistned Finger. Which
 shall be further shewn in the

C H A P. XXXVII.

No Houses of Devotion, nor Spiritual Books amongst Protestants.

G. B. **A** Temptation to become Papists, is the p. 145. solitary and retired Houses among them for leading a devout, and strict Life, and the many excellent Books of Devotion have been published by many of that Communion. And pag. 147. I deny not that is the greatest defect of the Reformation, that there are not in it such Encouragements to a devout Life. And pag. 148. It is not to be denied to be a great Defect, that we want Recluse Houses: But it fixeth no Imputation on our Church, her Doctrin, or Worship, that she is so poor, as not to be able to maintain such Seminaries.

Answ. This is as pretty a Sophism of non causa pro causâ, as I have seen. As if the small number of English Catholics, were richer than the whole Body of Protestants; for we have founded many great Families of Religious, and you with all your Industry could never settle one. There are Reasons for your Church's being so unsuccessful in these Attempts, without doubt, as real, and true, as that which you give is false: and it shall be my work to lay them out before you.

The First, and chiefest Reason, is a Judgment of God Almighty upon you, for breaking up, and dispersing so many Houses of Piety.
God

God was served in those Houses, he was offended with that Sacrilege, and therefore denies you that Blessing of which you are unworthy.

A Second, Each one had rather keep his Means to himself, than see them pass against his will to another Lay-Family, for whom he hath no kindness. If any give it to God, and Religion, they design it should continue there, which cannot be expected in *England*, as long as the Memory is fresh of *Henry VIII.* and *Elizabeth.*

A Third, The Foundation of your *Reformation* is inconsistent with a Superstructure of Religion, or living in Community together. Men cannot live together without a settled *Rule*, or *Order*, established, peculiar to that manner of Life, and proper for it. Your *Reformation* is inconsistent with this, it teaching to reject all Human Injunctions, as contrary to *Christian Liberty*. When out of that Principle you have taught Men to despise all Decrees, even of General Councils, received by the whole Church, and confirmed by the Practice of many Ages, how can you hope they should esteem Rules given by modern new Men?

A Fourth, Your Doctrin denying all Merits, or Reward, due to our Actions. Hopes of Advantage encourages us to Labor: our Industry is dull'd as soon as those vanish. *S. Ambr.* thinks the *Novatians* unreasonable, who preached Penance, and denied the Fruit of it, *lib. 1. de Pœnit. c. 16. Frustra dicitis vos predicare Pœnitentiam, qui tollitis.*

litis, &c. And lib. 2. cap. 3. Merendi gratia Sacramenti, ad precandum impellimur: & hoc auferre vultis, propter quod agitur Pœnitentia? Tolle gubernatori perveniendi spem, & in mediis fluctibus incertus errabit. Tolle luctatori coronam, & lentus jacebit in stadio: Tolle piscatori capiendi efficaciam, desinet jactare retia. In hopes of arriving at his Haven, the Pilot steers his Ship; The Wrestler strives, in hope to throw his Adversary; The Fisher casts his Nets, in hope of catching some Fish. All these would relent, were they persuaded the thing they aimed at were impossible. How then do you expect, that Men should practise good Works, when you teach them to hope for no good from them? It were indeed to be wished, that Men would serve God, for God, without regarding any Reward: But that is a Perfection all do not arrive to; and even the best are faine to use some other Motives.

A Fifth, Your Clergy is utterly unfit to Direct, and Instruct such Houses: our Works have a greater influence on our Neighbors, than our Words. S. Jerom thought it incongruous, that a Man, with a *full Belly* should Preach *Fasting*. And how can a Man Preach Chastity to others, who comes himself from the Embraces of his Wife, if he hath one, or hath his Head full of Amourettes, and Designs to get one, if he be a Batchelor?

It is in vain therefore that you seek the advantage of those withdrawing Places, from the noise,

noise, and trouble of the World, to those devout Solitudes: your Lives are not fit for them, your Doctrin is inconsistent with them, and your past Actions have shut that Door of Mercy unto you.

As for *Books of Devotion*, the Author of the *Fiat Lux* says, you have Printed several such, composed by ours, under your own Names: So you hang us, and cherish our Writings, as the *Jews* stoned the Prophets, and canonized their Books. You own we have many excellent Books; all the World sees you have scarce any, nor can rationally hope for any. For, he who writes a Spiritual Book, ought to aim at two things. The First, to instruct the Understanding with Divine and Eternal Truths. The Second, to move the Will to a Hatred of Sin, a Contempt of the World, and to the Love of God above all things. The first may be an Effect of Study; but the second cannot be attained unto, unless the Author be such himself. He must, as *S. John*, be *A burning and shining Light*, Joh. 5. 35. Burn to God, by a true and unfeigned Love of him; Shine to Men, by the clear Truths, which he delivers. He must feel within himself those Motions, which he endeavors to communicate to his Reader. *Si vis me flere, dolendum est primum ipsi tibi.* A Soul possessed with Hope, with Fear, with Joy, with Grief, with Love, with Hatred, in fine, with any Passion, doth express not only the Thoughts, but the Passion it self with Tropes proper: by which means it not only informs the

the Understanding, but also stirs the Will of the Hearer, or Reader, to like Inclinations.

Read *Seneca's* Epistles, or other Moral Works, or *Cicero's*, you shall find a great many excellent Truths; yet I never knew any Man the better in his Morality for them: As they themselves, notwithstanding those Lights, were far from being *Good Men*, as you may see in *Lactantius*, lib. 3. *Divin. Instit.* from Chap. 13. On the contrary, the reading of Saints Works hath a great force to move us to Good. *S. Austin*, l. 8. *Confess. c. 6.* says some were Converted by reading the Life of *S. Antony*. Several have taken serious Resolutions of leading a Christian Life by reading those *Confessions*. And I have known several moved to love Mental Prayer, by reading *S. Teresa's* Works: and to the Love of God, by using those of *S. Francis de Sales*.

This is a great defect in all our *Protestant* Writers. I will instance in two, who seem each in his kind to overtop his Confreres, *quantum lenta solent inter viburna Cupressi*. The one Bishop *Andrews*, who by Divisions and Subdivisions instructs well, only sometimes *verborum minutiis rerum pondera frangit*. The other is the Author of *The whole Duty of Man*; who hath many excellent Truths, and very practical, as well as the first: yet seem not to move the Will, because of their cold way of treating their Doctrins. *They shine, but they do not Burn*.

This Heat is not to be attained unto but by Prayer. Which enflames our Heart with the

Love of God, (*In meditatione mea exardescet ignis*, Psal. 38. 4.) It is this Love, which unites us to God : and this Union makes us capable of doing great things. For an Instrument must be in the Hand of the Workman, to do compleatly what is intended : if it be distant from him, and not held, but by a small Thred, the Work will be difficult and imperfect, if there can be any. We are all the Instruments of God in order to all good Works, especially in writing Spiritual Books, in which, if there be any thing good, it must come from God, the Fountain of all Good.

The Apostles after the *Ascension* expecting the coming of the Holy Ghost, (*Act. 1. 14.*) continued with one accord in Prayer. S. John Baptist, altho sanctified in his Mothers Womb, and designed for the Office of *Præcursor*, and by consequence fitted from above for that Office, yet he was in the Desert till the days of his shewing unto Israel, (*Luc. 1. 80.*) sequestering himself from the company of Men, and conversing only with God and his Angels, the far greatest part of his Life. And the Word Incarnate, not for any need of his own, but to give us Example, passed Forty days in Fasting and Prayer in a Desert before he began to Preach, *Mat. 4. 2.* And when he had begun, he passed the Days with Men, and the Nights in Prayer with his Heavenly Father, (*Luc. 6. 12. Erat pernoctans in oratione Dei.*) *Species tibi datur, forma tibi præscribitur, quam debeas imulari*, says S. Ambr. l. 6. in *Luc.*

This

This was the Practice of S. Greg. Naz. S. Basil, S. Chrysostom. And in later Times, *Ignatius de Loyola*, before he began the Society, pass'd a Retreat in a Cave at *Manresa*. God alone is in peculiar manner the *Father of Lights*, all is darkness, but what is received from him. The greatest Spiritualists that ever held a Pen, even the Writers of Scripture, at the same time they taught us, received their Lesson from the Holy Ghost. And first the Ears of their Heart were open to hear what God spoke to them, Psal. 84. 9. Then they opened their Mouth, to speak out of the abundance of their Heart, to us. Mat. 12. 34.

Now what Years, what Months, what Weeks, or at least Days, do you of the Ministry pass in Solitude in Prayer? I find little footsteps of it in any of your Works: and when you fall upon those things, you discover you are strangers to them; for you advance like one, who gropes to find his way in the dark. You have some Terms of Scripture, of *Communion with the Lord*, *Walking with God*, and the like, which you use on all occasions: which are in themselves very significant, but very insignificant to you, because not understood by you. I never found any, who could practically explicate them, so as to be tolerably understood. Indeed there are in Scripture many things not to be understood, but by Prayer. Such is that Saying of our Saviour, (*Joh. 12. 25.*) *He that hateth his Soul*: which S. Francis Xavierius used

to say , was dark in *Study*, but clear as noon-day in *Prayer*.

Humility is necessary in a Spiritual Man, God being pleased to reveal his *Mysteries* to the little ones , when he conceals them from the proud and wise, Mat. 11. 15. They are those Instruments, which God chiefly uses : For God chooses the weak things, to confound the strong ; and the foolish things, to confound the wise ; the base, and contemptible things , to confound the proud, and presumptuous, that no flesh should glory in his presence. 1 Cor. 1. Now this Vertue is a Flower scarce to be found in your Garden.

C H A P. XXXVIII.

Protestant Doctrins contrary to Piety.

FROM your pag. 149. to the end, making a Panegyrick of the pretended Reformed Church, you describe rather an *Utopian* Congregation, than it, or if it, rather what it should be, than what it is. You own some ill Men amongst you ; yet say, pag. 153. *Their bad Practices are no ground to quarrel the Doctrins.* Which is very true, (provided your *Doctrins* do not foster those *bad Practices*); for I readily own, it is no reproach to any Congregation, to have some ill Men discovered in it, (there having never been any without some) provided neither its Established Laws do abet the Evil,
nor

nor its Doctrins dispose to it. I know (*August. Epist. 137.*) that in the Ark of *Noe* one, *Cham*, was accurst; That out of *Abraham's* Family *Ismael* was cast; That in *Isaac's* Family *Esau* was hated; In *Jacob's* *Reuben* defiled his Father's Bed; In *David's* one Son committed Incest, another turned Rebel; That amongst the Apostles there was *Judas* a Traytor; That in Paradise *Adam* fell, and in Heaven that some Angels sinned. Our Blessed Saviour teaches us, that in the Church there are foolish, as well as wise Virgins; In the Field, Cockle with good Corn; In the Barn-floor, Chaff with Wheat; In the Net, bad with good Fishes. This being agreed to on both sides, our only Question must be, The Doctrins of which Church do foster Impiety, or ill Lives? You say ours; and I have proved the contrary. We say yours; and thus I prove it.

First, Our Will cannot seriously love, or endeavor to attain to, a thing represented as impossible. Hence no Man in his Wits will undertake to make a Ladder, to reach the Moon, nor Boots to wade with, hence to *Jamaica*; because by reason of the distance of the Moon, and the depth and breadth of those Seas, both are looked on as impossible. Now in the *Protestant* Doctrins, the keeping of God's Commandments is esteemed impossible. Wherefore these Doctrins damp all Endeavors to keep the Commandments of God, or to live piously.

Two things may be answered to this. 1. That

some of ours have taught that Doctrin. 2. That some of yours do not teach it.

To the First, I answer, That *Jansenius* indeed seems to hold it; but it was condemned in his Writings, by two Popes; and this Condemnation received by the whole Church. To the Second, There never was any Decree of those of your Communion against that Doctrin; nay, you to this day own Communion with those, who teach it: So the discouragement to Vertue and Piety seems invincible amongst you.

How contrary is this to the Discourse of *Moses* to the *Israelites*, (Deut. 30. 11.) when he told them, the Commands he had imposed on them, were not of things in Heaven, or in remote Countries; that is to say, were neither so high, nor so remote, as to be out of their reach; but that they were in their Heart and Mouth; or, as easie, as to Speak, or Love. To the same intent (1 Joh. 5. 3.) the Commandments of God are said to be *light*. Conformably to which, the Catholic Church teaches, that it is easie to keep God's Commandments, and by this encourage all to endeavor it.

The two Principles on which we labor, the two Springs of all our rational Actions, are *Hope* and *Fear*. Hope of a Reward stirs us up to good Actions; Fear of Punishment diverts us from forbidden or bad Actions. These Rewards and Punishments are commonly proposed to us for that intent, in the Law and Prophets, in the Old and New Testament. Now
in

in the Catholic Church all are taught, that Heaven, or an Estate of Eternal Bliss, is due to good Actions, by the Merits of Christ, and in virtue of the Promise of God; and that good and virtuous Actions are meritorious of it through Christ our Saviour. And that Hell is the Lot of such, as offend God mortally, and die in such a State.

In *Protestants* these two Considerations are ineffectual: for they teach, no Reward is to be hoped for, for any good Works, the very name of *Merit* being scandalous to their tender Consciences: And no Punishment due to bad Works, (except Infidelity) Faith assuring to them an Act of Oblivion, their General Pardon, whatever their Life may have been.

Who will seriously combat his Passions, break his own sinful Will, deny himself all satisfaction, even in forbidden things, who is persuaded, that he shall never be the *better* for living fully up to the strictest Doctrine of the Gospel, nor the *worse* for living contrary to it?

Thirdly, Humility is an essential Ingredient of Piety, or a virtuous Life. By Pride we fell, (and so did the Angels) by Humility we must be restored. Hence our Blessed Saviour commending himself, as a Master to teach us, and a Pattern set to us, of a virtuous Life, particularly mentions this Vertue: *Learn of me*, says he, *for I am meek and humble of heart*. Now what sign of this Vertue amongst the *Reformed*? I hear say, never any of their Ministers composed any

Treatise of this so great, so necessary, so excellent a Vertue. That one was published indeed, but it was only a Translation out of *Rodriguez* a Jesuit; a thing not unusual, to Print the Works of ours in their own Names, as *Fiat Lux* observes. What esteem have you for this Vertue, of which you never treat?

Indeed the Foundation, or Basis of your *Reformation*, is Presumption, or Pride, it being grounded on a preference of their Judgment, in understanding, and explicating Scriptures, (a thing of as great difficulty, as concern) before that of lower and higher Pastors of the Church, whether taken severally, or assembled in Particular, or even General Councils: Before those Bishops, whom the Holy Ghost hath placed to Govern the Church which he purchased with his own Blood, Acts 20. 28. Before those Pastors and Doctors whom Christ gave to consummate the Saints, that we might not be like children carried hither and thither, with every blast of Doctrin. Ephes. 4. 11, & 14. Before those to whom Christ said, *He that hears you, hears me; and he that despises you, despises me.* Luk. 10. 16. Before those, in fine, whom Christ sent to instruct all People, promising he would be with them to the end of the world. Mat. 28. 19. What Pride, what Presumption, bating that of *Lucifer*, greater than this? What room for *Humility*, in a Soul so full of it self, so puffed up with vain Conceits of its own Capacity? And what hopes of any real Vertue without it, seeing it is the surest,

surest, and only foundation of a pious Life?

This last Reason shews, that in your Souls there is no Foundation for a Structure of Piety : and the others shew, you can hope for no Structure upon any Foundation.

Another Doctrin of yours, as pernicious as any of the rest, is, That the best of our Actions are Sins, even our Endeavors to serve God, keep his Commandments, and give to every one his due, viz. paying a Debt, or relieving the Poor. Nay, it seems a greater Sin to do it, than not to do it ; Sins of *Commission* being more grievous, and offensive, than those of *Omission*.

G. B. pag. 154. *We cannot be charged, for having taught our People to break any one Commandment.*

Answ. You seem charged for teaching them indirectly, to break them all : saying, the keeping them is impossible in it self, fruitless if they should be kept, and their breach not prejudicial.

G. B. pag. 260. *Bad Practices may furnish matter for Regret, but not for Separation.*

Answ. It is true, when and where Principles of Religion are contrary to such Practices : But when these bad Customs are natural Sequels of the Doctrin, and necessarily flow from it, not only the Practices are to be detested, but likewise the Doctrin, whence they flow, is to be abhorred as pernicious to Souls, and the Church which teaches them as Doctrins either *necessary to be believed*, or even *probable in practice*, whatsoever

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foever Church it be, is to be forsaken as the
Chair of Pestilence.

*Si quid de Tuo, Deus meus, dictum est, agnoscant
Tui : Si quid de Meo, & tu ignosce, & tui. Aug.*

POST.

POSTSCRIPT
TO
Mr. CUDWORTH D. D.

I Had ended the whole Answer to Dr. *Burnet* before I had the sight of your Learned great Book against *Atheism*; which gives me occasion to clear and confirm some Points, which I thought then, and think still clear and strong enough, notwithstanding all the Mist you, and others have raised, to hide them, and their Endeavors to shake them. But as the Apostle was, so *I am a debtor not only to the wise, but to the unwise too.* Which Debt I hope to discharge in few Lines.

You own, that some few Philosophers, as *Epicurus, Strato, &c.* thought God to be Corporeal; but that the major part believed him to be a pure Spirit, and adored the *Only true God* under the Names of *Jupiter, Minerva, Osyris, Neith, or Venus.* I said, with the ancient Fathers, and Primitive Christians, that altho *Pagans*, and indeed all Men, had a natural knowledge of *One God*; yet those, the *Pagans* adored, had been Men. The Proofs then produced,
I re-

I reduce to four Heads. The First taken from the Diversity of their Sexes. The Second, from their Generation. The Third, from their Death. The Fourth, from their Sacred Rites.

1. The different Sexes of the Pagan Gods, is a convincing Proof, that they were not Spirits, but Men, and Women, at least Males, and Females, and by consequence Corporeal. This Reason takes up a great part of Arnobius's Third Book, from pag. 46. which he begins with these words: *Adduci primum hoc ut credamus, non possumus, immortalem illam, praestantissimamque Naturam, divisam esse per sexus.* He acquaints us there, that Cicero having ingenuously professed his dislike of this, the Pagans endeavored to get his Works abolished by the Senate, because they implied a dislike of Ancient Paganism, and an approbation of Christian Doctrine. *Oportere statui per Senatum abolerantur ut haec scripta, quibus Christiana Religio comprobetur; & vetustatis opprimatur Auctoritas.* So essential were these Sexes to the Pagan Deities. Which being designed only for carnal Propagation, brings on my

2. Reason. Those Gods received their Beings from Parents, as Men do. This is sufficiently evidenced out of Ovid. l.4. Fast. *Illā (Venus) Deos omnes, longum est numerare, creavit.* You pag. 488. distinguish Venus Aphrodite, from the Vulgar: and pag. 489. you say, that That Venus to whom all the Gods owed their Being, was the One Supreme Deity. Our Question is, which

which *Venus* *Ovid* speaks of in that Verse? You say, it is the *Divine*, or the true God: I say it is the *Vulgar*, and thus I prove it: That *Venus*, who makes Males Fight with one another, and sport with the Females of their Kind; for whom young Men break their Sleeps, to give Serenades to their *Misses*: who by Adultery with *Anchises* brought forth *Aeneas*; who contended with *Pallas* and *Juno* for a *Golden Apple*, and submitted to the Judgment of *Paris*; who Fought in defence of *Troy*, and was wounded; She, I say, was the *Vulgar Venus*, and not the *True God*; which, I suppose, needs no Proof. But of this *Venus* *Ovid* speaks: for he says,

Quid genus omne creat volucrum, nisi blanda voluptas:

Conveniunt pecudes, si levis adsit amor.

Cum Mare trux Aries cornu decertat, & idem

Frontem dilecta ladere parcit ovis,

Primus amans carmen vigilatum nocte negatâ,

Dicitur ad clausas concinuisse fores.

Pro Trojâ, Romane, tuâ Venus arma ferebat,

Cum genuit teneram cuspide lasa manum.

Cœlestesque duas Trojano Judice vicit;

(Ah nolim victas hoc meminisse Deas.)

Assaracique Nurus dicta est, ut scilicet olim

Magnus Julaos Caesar haberet Avos.

Thus *Ovid*. Against all this, for your Interpretation you bring *Euripides* in *Stobæus*, and *Boetius*, who speak of the *Celestial Love*. What then

then? The Divines, the Fathers, the Scripture, speak of it too; for they speak of the Holy Ghost. But what is that to *Ovid's* Verse, which they do not mention, and of which alone is our Dispute? Whence 'tis evident, that all *Pagan Deities* were born as others. As also that

3. They died as other Men. This is also urged by *Fathers* against *Pagans*, To those cited elsewhere, add *S. August. l. 1. de Conf. Evang. cap. 23.* who having proved out of *Cicero*, that all *Pagan Gods* had been *Men*, and alledged that later Fiction of *Cesar's* being changed into a *Star*; of which *Virgil*: *Ecce Dionai procedit Cesaris Astrum.* He says, *Videatur ne forte hystorica Veritas sepulchra falsorum Deorum ostendat in terra; vanitas autem Poetica stellas eorum non figat, sed fingat in cælo. Neque enim revera stella illa Jovis est, aut illa Saturni; sed post eorum MORTEM syderibus ab initio mundi conditis hæc nomina imposuerunt homines, qui illos quasi DEOS habere voluerunt.* You see, Sir, *S. Austin's* Opinion of the *Pagan Gods*, that even *Jupiter* himself had been a *Man*, was dead and buried; and that altho Poets feigned them *Stars* in *Heaven*, yet real *True History*, shewed their *Sepulchres* on *Earth*.

4. Their Rites confirm the same. *Baruch 6.* they are thus described: *Sacerdotes sedent habentes tunicas scissas, & capita, & barbam rasam, quorum capita nuda sunt. Rugiunt clamantes contra Deos suos, tanquam in cænâ mortui.* Which probably may be the reason wherefore some of those

these things were forbidden to *Priests* of the old Law, *Levit.* 10. 6. and to all *Israelites*, *Deut.* 4. 1. Hence the *Poet* very judiciously inferred, that *Osyris* had been a Man: *Quem tu plangens hominem testaris Osyrim.* And your self applaud the common Check of *Pagans*, used by *Christians*, but taken out of *Xenophanes* the *Colophonian*: *If they are Gods, why do you lament them? If they are Men, why do you adore them?*

Osyris is by you taken for the *True God*; yet *Histories* say he was a Man, Brother to *Isis*, killed by her Husband *Typho*, for Incest with her, his Body cut in pieces, and scattered about. That she, with the help of *Anubis*, either the Captain of her Guards, or chief Huntsman, found them all again, excepting one part, which Modesty should have hindred her from seeking, as it does me from naming. Yet she grieved so much for that loss, that to comfort her in her Sacred Rites, her Priests shewed her a Resemblance of it, as if they had found it. *Osyris* then was a Man; so was *Jupiter*, and *Venus*, as well as *Quirinus*, and *Flora*.

You make *Neith* another Name of the *True God*: *Arnobius*, lib. 4. pag. 60. will teach you another Lesson, that she was a Woman, born at *Sais*, *Ex caeno, & gurgitibus coagulata, prodi- taque limosis*, composed of the filthy Mud of *Nylus*, on whose Banks *Sais*, her native Town, stood. You may see there, with what *Disdain*, and *Indignation*, the other *Minerva's* (for several bore that Name) explode the Pretensions of this
Dirty

Dirty Saitrick Slut, to be the Daughter of *Jupiter*.

But if you will have *Jupiter* to be the True God, tell us, which of them? *Arnobius* tells us, there have been several. *Vossius*, and *Stillingfleet* reckon six: *Varro* counts up 300, as *Tertullian* assures us, *Apolog. cap. 14. pag. 44.* It would be a pleasant Subject for Dr. *Stillingfleet* to handle a Dispute betwixt all these, which is the true *Jupiter*, as it is to read that betwixt the *Minerva's*, about which is his true Daughter, in *Arnobius*, lib. 4. pag. 59, & 60. who reckons also three *Diana's*, and *Æsculapin's*, four *Vulcan's*, and *Venus's*, five *Bacchus's*, six *Hercules's*, &c.

You say, pag. 256. that some *Christians* called God, *Jupiter*: and that *Origen* expresseth great Zeal against them for it, lib. 5. contra *Celsum*. Which is an unexcusable Untruth: for *Origen* expressly says, *Christians* would rather endure any Torments, than call God by that Name: *Πάντων αἰχλῆν ἀπομένειν μάλλον αἰσμεῖσθαι, ἢ τὸ Δία ὀνομαζήσθαι Δεόν.*

The Name *Jupiter* you will not have to come from *Juvans Pater*, but *Jovis Pater*, pag. 451. Which *Jovis* is the very Hebrew *Tetragrammaton*, only altered (*viz.* from *Jova*) by a Latin Termination. And for not knowing this, you send to School to learn it, the two best *Latinists* the *Pagans*, and *Christians*, ever had, *Cicero*, and *Lactantius*. I cannot subscribe to you.

1. Because it is warranted by no *Latin Author*.

2. The

2. The *Tetragrammaton* is not known, as the *Polyglot* says, *Prolog.* 8. n. 19. *Josephus lib. 6. de Bello Jud. c. 15. pag. 919.* says it contained *τὸ οὐκ ἀκίνητον*, *Four Vowels*, (so says *Eusebius, lib. 11. de Præp. Evang. cap. 4. & 8.*) but what they were, or how pronounced, neither he, nor any other say. By what *Revelation* came you to so certain a knowledge of this *Name*? But

3. Had it been *Jova*, it had been more *Latin*, than *Jovis*. Not one *Latin Name* occurs to me, ending in *Is*, (for *Thais* is of *Greek* descent) but in *A* there are very many, viz. *Numa*, *Scavola*, *Nassica*, *Seneca*, *Galba*, *Caligula*, &c. judge a little more favorably of *Cicero*, as to the *Latin Tongue*. Yet as you think him and *Laetantius*, *Ignoramus*'s in *Latin*, so you do *Plato* in *Greek*, for not knowing the *Etymology* of *Athena*, (*Minerva*) from *Neith*. Much in the same manner Mr *Hooper* brought his own Name from King *Pippin*, and *Manetho* brought *Moyse*s from *Asarsyph*, *Joseph. lib. 1. contra Appionem pag. 1056.* Besides these, I find none can equal your Talent of finding *Etymologies*, I wish you to practise it more.

To prove *Jupiter* to be the *True God*, you have two Reasons, which I have not Answered. First, pag. 452. that *Jupiter* is called *Omnipotent*. *Ans.* It is true, the *Pagans* took him for the *Æther*, which by the Poet is called *Omnipotent*.

*Tum Pater Omnipotens fœcundis imbribus Æther
Conjugis in gremium læta descendit——*

The Second, pag. 453. When *Christians* had obtained, by their Prayers, Rain, *Populus acclamans Jovi, in Jovis nomine Deo nostro testimonium reddidit.* Tertul. lib. ad Scapulam c. 4. p. 131.

Answ. You might as well say, that Man was *Virgil*, who owned his Verses, and was rewarded for them. But let *Tertullian* explicate himself, Apol. cap. 40. pag. 71. *Cum misericordiam extorserimus, Jupiter honoratur.* We *Christians* obtain by our Prayers, and Penitential Works, of the true God Mercy, and you *Pagans* ascribe it to *Jupiter's Goodness*, and your Sacrifices to Idols. In which you are mistaken; for you draw nothing but Miseries on your Countries, by despising God, and adoring Statues. *Vos malorum ilices semper, apud quos Deus spernitur, & statuæ adorantur.*

In your whole Book you seem to suppose, that the *Unity of God* was a prime Article of the *Pagans Creed*: which cap. 7 Sect. 5. I have shewed to be false. To what I said there, I add out of *Origen* these following Proofs. Lib. 1. cont. Cels. pag. 5. he speaks of Laws for Idols, and Polytheism; *Περὶ ἀγαλμάτων, καὶ τῆς πολυθεΐης*. And p. 28. he says, *Prophets were given to the Jews, to hinder their falling into Pagans Polytheism.* And l. 3. p. 155. he says, that the *Wise Men, or Philosophers*, fell from the Cult of One God, into Impious, or Atheistical Polytheism. He told us in his First Book, pag. 51. that *Aristotle* fled from *Athens* to *Chalcis*, to avoid the Fate of *Socrates*, who had been condemned, for teaching there was but One God. And it is as evident out of *Athenago-*

ras, and others, that *Christians* were deemed *Impious*, and *Atheists*, for denying *Polytheism*.

When you intend to pleasure the Learned part of the World, with any more Learned Works, I advise you in the first place, to consider, whether a thing be true; and then how that Truth may be useful to some farther discovery of a new, or confirmation of an old Truth. *Veritas fulciri non querit auxilio Falsitatis*. Greg. lib. 11. Moral. cap. 15. which is no where more certain, than in Revealed Truths: *Non indiget Deus nostro mendacio, ut pro illo loquamur dolos*, Job 13.7. You thought, doubtless, that to represent, that all *Religions*, and all publick *Laws*, had owned *One God*, would be a *Choak-Pear* to *Atheism*, and confound the *Atheists*: whereas this being not true, it hath a contrary effect. The other part is much more cogent, drawn from Fathers, that all Men have a natural Knowledge of *One God*, and that so deeply imprinted in their Soul, that maugre all the pleasant Fables of the Poets, the Pomp of Ceremonies and Religious Rites, the Force of bad Education, the Sophisms of Philosophers, the Blasphemies of wicked Men, the Strength of Laws, the Rigor of Torments, the Terror of Death, and the Wiles of the Devil, it persevered, and so possessed the Heart, as in some Occasions to force its Profession out of the Mouth. Certainly this Voice of Nature, triumphing over all the Force and Art of Men and Devils, is a clearer *Testimony* of *One God*, pre-

serving his Possession in, and over his Rational Creatures, and controlling all adjectitious Notions, than any Demonstration *Man's Wit* can invent: Especially some *Atheists* laboring to weaken this Argument, from the *Notion of a Deity*, by saying that *Idea* is not of *Nature*, but raised by *Education*, and *Human Laws*. Which *Plea* is evidently defeated by that *Truth*, that *Laws*, *Religion*, and *Custom* were once against it, and all concurring to promote the Opinion of *Many Gods*, thô all in vain.

Secondly, I advise you, not so easily to draw from a resemblance in *Name*, or *Number*, *Pagan Errors* to the *Mysteries of Christian Faith*. With what little ground you drew from *Jupiter* the Name of *God*, hath been seen pag. 451. You say the *Roman Capitol* was Dedicated to the *Blessed Trinity*, because a Poet said, *Trina in Torpæo fulgent consortia Templo*, viz. *Jupiter*, *Minerva*, and *Juno*. And pag. 454. (so it should be, thô it be marked 414.) you find the *Trinity* in *Agypt*, viz. *Eiſton*, *Memphra*, and *Osyris*. You might as well find the same *Mystery* in the *Three Graces*, *Three Parks*, *Three Gorgons*, *Three Furies*, *Three Judges*, *Three Rivers*, *Three-headed Cerberus*, *Three-bodied Geryon*, if that number be sufficient for it. I doubt not, but the *Mystery* was revealed in the *Old Testament*, nor that some *Platonicks* knew it; *S. Austin* assures they did, thô he doth not acquaint us in what Age these lived; so they may have learnt it from the *Christians*. Yet I think it most certain,

tain, that there never was any Temple Dedicated, or Sacrifice Offered by *Pagans* to the *Three Divine Persons* ; for out of the Scripture I have learned, that *What they sacrificed, they sacrificed to Devils, and not to God.*

I am Yours ,

as much as I can be ,

Salvâ Veritate ,

J. W.

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